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THE CATHOLIC HISTORICAL REVIEW

VOLUME I JANUARY, 1916 NUMBER 4

CHRONOLOGY OF THE CATHOLIC HIERARCHY OF THE UNITED STATES

The following chronological arrangement of the Hierarchy of the United States is offered to the readers of the REVIEW, first of all, because it is hoped that it will prove to be an interesting historical document; and secondly, in the hope that it may awaken a desire in some of those readers to study the history of the Church in the United States. A list of the names of the Bishops is of itself an item of historical knowledge worth having, and if it is used as a guide (as it were a table of contents) it will simplify the study of our glorious history and make a more comprehensive knowledge of it easier of attainment. Nothing original is aimed at. The lists of the Bishops of the various Dioceses are the same as those found in the *Catholic Directory*. The Directory arrangement is alphabetical, which is the best arrangement for the purpose of the Directory, but it is not the proper historical arrangement. Perhaps some one else will fill out the historical skeleton here presented, by a series of sketches of the men who built up religion among us and of those who are still carrying on the work of the pioneers. For the older Bishops, the dates given are, as a rule, the dates of consecration because, until recently, that date to a great extent determined the seniority and precedence of the Bishops. A decree of the Sacred Congregation of Rites, April 15, 1904, declared that precedence between Bishops is to be determined by the date of election or promotion. That date will be given for all the living Bishops, on the authority of the *Annuario Pontificio*, which is published every year in Rome from the Vatican Press.

There are in the United States fourteen Ecclesiastical Provinces: 1. BALTIMORE, erected April 8, 1808; 2. OREGON CITY, erected

July 24, 1846; 3. Saint Louis, erected July 20, 1847; 4. New Orleans; 5. New York; 6. Cincinnati, erected July 19, 1850; 7. San Francisco, erected July 29, 1853; 8. Boston; 9. Philadelphia; 10. Milwaukee, erected February 12, 1875; 11. Santa Fe, erected in 1875; 12. Chicago, erected September 10, 1880; 13. Saint Paul, erected May 4, 1888; 14. Dubuque, erected September 17, 1893.

I. THE PROVINCE OF BALTIMORE (1789–1808)

The Catholic clergy of the Colonies, before the separation from Great Britain, were subject to the Vicar Apostolic of the London District. "Before the breaking out of the war Bishop Challoner appointed a Vicar, the Reverend Mr. Lewis who had been the superior of the Society of Jesus at the time of its suppression and he governed the mission of America during the bishop's silence." [1] During the war all communication was cut off, and afterwards Bishop Talbot refused to exercise any jurisdiction. Under these circumstances the clergy supplicated the Holy See for a Superior, who should be immediately dependent on Rome. As a result of these measures, the Reverend John Carroll was appointed Prefect Apostolic in 1784. The Bull of Pius VI, erecting the Diocese of Baltimore, was issued November 6, 1789 and the American Hierarchy was begun in the person of the Right Reverend John Carroll. The beneficial results of this act of the Holy See were immediate. In 1808, ten years after the erection of the Diocese of Baltimore, the first division was made. The Dioceses of Philadelphia, New York, Boston and Bardstown were erected, April 8, 1808, and the Province of Baltimore was established. In 1820, the Dioceses of Charleston and Richmond were erected, without the knowledge and even in spite of the protests of Archbishop Maréchal. After one year Richmond was placed under the administration of the Archbishop and so remained until 1841. In 1821, the Diocese of Cincinnati was erected. In 1826, the Diocese of Louisiana and the Floridas which had existed since 1793, was divided into the Dioceses of New Orleans and Saint Louis and the Vicariate Apostolic of Alabama. This Vicariate, in 1829, became the Diocese of Mobile erected as a Suffragan of Baltimore.

[1] Bishop Carroll quoted by Shea, *History of the Catholic Church in the United States*, vol. 2 (*The Life and Times of Archbishop Carroll*), p. 204. New York, 1890.

A brief analysis of the proceedings of the Provincial Councils will best show the rapid development of the hierarchy from 1829 to 1852, when the first Plenary Council was held. Already in 1791, Archbishop Carroll had held a Diocesan Synod which was attended by twenty-one priests, and in 1810 a meeting of the bishops was held which was attended by the Most Reverend Archbishop Carroll, the Right Reverend Leonard Neale, his Coadjutor, the Right Reverend Michael Egan, Bishop of Philadelphia, the Right Reverend John Cheverus, Bishop of Boston and the Right Reverend Benedict Joseph Flaget, Bishop of Bardstown. The decrees of discipline agreed upon at these meetings were praised and approved by the Councils held in later years, and are worthy of study even at the present day. In fact they have all been incorporated in the decrees of the various Provincial and Plenary Councils.

The *First* Provincial Council, was opened October 3, 1829, and was attended by six bishops and the Very Reverend William Matthews, Vicar General Apostolic of Philadelphia.

The *Second,* opened October 20, 1833, is most important for tracing the history and development of the hierarchy. Its decrees were signed by ten bishops. It asked for the suppression of the See of Richmond, which was not granted and for the erection of the See of Vincennes, which was approved. The principal work of this Council was the clear description which was made, at the request of Propaganda, of the limits of all the Dioceses then existing, which had been rather ill defined and confused. Pope Gregory XVI approved and adopted the limits made by the Council. In all the letters from the Holy See in connection with this Council, New Orleans and Saint Louis are referred to as Suffragans of Baltimore.

The decrees of the *Third* Provincial Council, April 16, 1837, were signed by ten bishops representing nine of the fourteen existing Dioceses. The Council asked for new Sees at Pittsburg, Nashville, Natchez and Dubuque, all of which, except Pittsburg, were erected the same year.

In the *Fourth* Council, May 17, 1840, thirteen of the sixteen Dioceses were represented by twelve bishops. Certain citizens of Springfield, Illinois, asked the bishops to recommend a See at that place but they declined. The Holy See referred to the Council the petition which Bishop Flaget had made to have his See transferred to Louisville. This change was made before the meeting of the fifth

Council. In answer to the request of the bishops the Holy See appointed the Right Reverend Richard Vincent Whelan, Bishop of Richmond.

In the *Fifth* Council, May 14, 1843, sixteen of the twenty-three Dioceses were represented by their bishops. The Vicariate Apostolic of Texas, established since the close of the fourth Council, was represented by Bishop Odin, and Charleston, vacant by the death of Bishop England, by the Administrator, the Very Reverend Richard Baker. The Council petitioned for new Sees at Chicago, Milwaukee, Hartford and Little Rock, for a Vicariate Apostolic in Oregon, and again asked for a See at Pittsburg. All of these requests were granted, as appears from a letter of Propaganda to Archbishop Eccleston dated September 30, 1843.

The *Sixth* Council, May 10, 1846, was attended by twenty-three bishops, all the Dioceses except Monterey, which was subject directly to the Holy See, being represented. By a letter dated July 3, 1847, Propaganda informed Archbishop Eccleston of the erection of the new Dioceses asked for at Albany, Buffalo and Cleveland.

"Up to the year 1843 the Archbishop of Baltimore was the only Metropolitan in the United States, and the Provincial Councils, convoked by Archbishops Whitfield and Eccleston, were attended by the Bishops of Sees which had been established within the limits of the old Diocese of New Orleans, although the Bishop of Mobile alone was a Suffragan of Baltimore. The Diocese of Saint Louis had no fixed limits at the West, and was regarded as extending to the Pacific Coast. Missionaries were sent to the Rocky Mountains and beyond. England, however, claimed the territory on the Pacific, and the Holy See, apparently unaware of the ultimately recognized claims of the United States, treated it as British territory, and on the 1st of December, 1843, erected the Vicariate Apostolic of Oregon, connecting it virtually with the Church in Canada. In July, 1846, Oregon City was made an Archiepiscopal See, and Suffragan Sees were erected at Walla Walla and Vancouver Island, while other districts were laid off for future Dioceses. The Bishop of Saint Louis thus beheld a whole Ecclesiastical Province created in a remote part of what he had always regarded as his own Diocese. When the authorities in Rome at last recognized the consequences of their action, Pope Pius IX, on the 8th day of October, 1847, made Saint Louis a Metropolitan See, with Dubuque, Nashville, Chicago and Milwaukee as Suffragans. This made three Ecclesiastical Provinces in the United States; and the Province of Baltimore, no longer included Tennessee, Illinois, or Wisconsin. There was, however, a general wish that the bishops of the three

Provinces should meet in a council embracing the whole country. To carry out this view, Archbishop Eccleston issued, on the 23rd of September, 1848, letters to the Most Reverend Archbishops and Right Reverend Bishops, convoking a Plenary Council. The original plan was not carried out, as the Archbishop of Oregon City and his Suffragans represented that on account of the great distance they could not well attend. The Council held May, 1849, was accordingly styled the Seventh Provincial Council of Baltimore."[1]

Shea does not refer to his authority for the assertion made in the last sentence of the quotation just given and there is nothing in the Acts of the Council, as published in 1851, to indicate that such was the Archbishop's intention, although the reasons given are very plausible. This *Seventh* Provincial Council was opened, May 6, 1849. Archbishop Eccleston presided and the Most Reverend Peter Richard Kenrick, Archbishop of Saint Louis, was also present. Twenty-three bishops attended, representing all the Dioceses except Monterey and the Dioceses of Oregon. The Council asked the Holy See to make three new Archiepiscopal Sees:—1. New Orleans with Mobile, Natchez, Little Rock and Galveston as Suffragans; 2. Cincinnati with Louisville, Detroit, Vincennes and Cleveland; 3. New York with Boston, Hartford, Albany and Buffalo. For Saint Louis which had been made an Archdiocese in 1847 the Council suggested as Suffragans Dubuque, Chicago, Nashville and Milwaukee. This left Philadelphia, Charleston, Richmond and Pittsburg as Suffragans of Baltimore. The Bishops also asked for Baltimore the honor of the Primacy, but this was deferred by the Holy See to another time. Cardinal Fransoni, Prefect of Propaganda, notified the Archbishop of Baltimore by a letter dated August 9, 1850, that the new Provinces asked for had been erected. New Dioceses were also erected at Savannah and Wheeling in the Baltimore Province; at Saint Paul in the Province of Saint Louis; and the Vicariates of New Mexico, and of Indian Territory.

There were now in the United States six Provinces embracing thirty-one Dioceses, the Diocese of Monterey subject directly to the Holy See, and two Vicariates Apostolic. By a Brief of August 19, 1851, Pope Pius IX appointed the Most Reverend Francis Patrick Kenrick, Archbishop of Baltimore, Apostolic Delegate to convoke the First Plenary Council of Baltimore. This Council was opened in

[1] Shea, *o. c.*, vol. 4, p. 36.

the Cathedral at Baltimore, on the third Sunday after Easter, May 9, 1852, with all the solemnity usual on such occasions. All the Dioceses and Vicariates were represented by their respective bishops except two. The Bishop of Vincennes was in Europe. Bishop Demers of Vancouver's Island was not present and as the Acts of the Council made no note of his absence, it appears probable that he had not been invited. His Diocese although a part of the Province of Oregon was not in the United States. It is worthy of remark here that Bishop Demers was present at the SECOND PLENARY COUNCIL in 1866, and that the Diocese was represented at the THIRD PLENARY COUNCIL, in 1884, by the Very Reverend John N. Lemmens who signed as Procurator of the Administrator of the vacant Diocese. The Bishop of Monterey was present by the expressed desire of the Pope. The work of this Council for the further development of the hierarchy consisted in asking for new Dioceses at Portland, Burlington, Brooklyn, Newark, Erie, Covington, Quincy, Santa Fe and Natchitoches, and for a Vicariate in Michigan. For California the bishops suggested an Archdiocese at San Francisco with Monterey as Suffragan. All these requests were granted. The Council also asked for a new Diocese at Wilmington, Delaware, for a Vicariate in Florida and for an Archbishop at Boston, but these requests were not granted. The Vicariate was established in 1857, Wilmington was made a Diocese in 1868, while Boston was not made an Archdiocese until 1875. The Diocese of Erie was added to the Province of Baltimore in 1853; Harrisburg, Scranton, Wilmington and the Vicariate of North Carolina in 1868, and Saint Augustine in 1870. In 1875, Philadelphia was made an Archbishopric with all the Dioceses in the State of Pennsylvania as Suffragans. The Baltimore Province was thus reduced to its present limits, the Atlantic States from Delaware to Florida.

The Diocese of Baltimore, as we have seen, was erected in 1798 and it was made an Archdiocese in 1808. Embracing as it did all of the original thirteen colonies, it is now reduced to the District of Columbia and the Western Shore of Maryland, with an area of 6,463 square miles and is, in territory, one of the small Dioceses in the country.[3] It has, in 1915, 546 priests, 210 churches, 46 chapels and a Catholic population of 261,000.

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[3] The *Laity's Directory* of 1822 has the following description of the *State of religion in the Bishopric of Baltimore.* "Baltimore contains four neat and hand-

1. BALTIMORE (1789)

1. The first Bishop of Baltimore was the Most Reverend **John Carroll** who was born at Upper Marlboro, Maryland, January 8, 1735. He entered the Society of Jesus in 1753 and was ordained at Liége, Belgium, February 14, 1761. (Reuss, *Biog. Cyclo.*) After the suppression of the Society, he retired, in 1773, to England, but after a short stay, returned to America in 1774 and devoted himself to the work of the mission in Maryland. He was appointed Prefect Apostolic, November 26, 1784; was made first Bishop of Baltimore, November 6, 1789 and was consecrated at Lulworth Castle by the Right Rev. Charles Walmesley, Vicar Apostolic of the Western District of England, August 15, 1790. He became the first Archbishop, April 8, 1808 and died, December 2, 1815.

The Right Reverend Lawrence Graessel was appointed in 1793 Coadjutor to Bishop Carroll, with the title of Bishop of Samosata, but he died before being consecrated.

2. The Most Reverend **Leonard Neale** was born at Port Tobacco, Maryland, October 15, 1746. He entered the Society of Jesus, September 7, 1767, and was ordained at Liége, June 5, 1773. (Reuss, *Biog. Cyclo.*) He was appointed titular Bishop of Gortyna and Coadjutor, April 17, 1795, and was consecrated, December 7, 1800. The Bulls sent in 1795, and subsequently in duplicate, were lost. In January, 1800, they were forwarded for the third time, from Venice, by Cardinal Borgia and were received at Baltimore in the summer. Hence the long interval. He became Archbishop, December 2, 1815 and died, June 17, 1817.

3. The Most Reverend **Ambrose Maréchal** was born in France, August 28, 1764; was ordained at Bordeaux, at Pentecost 1792, and said his first Mass at Baltimore. He was appointed Bishop of Philadelphia, January 16, 1816, but declined the honor. He was made titular Bishop of Stauropolis and Coadjutor, July 14, 1817. As Archbishop Neale was already dead at that time, he became Archbishop immediately. He was consecrated, December 14, 1817 and died, June 28, 1828.

4. The Most Reverend **James Whitfield** was born in England, November 3, 1770, and was ordained at Lyons, France, July 24, 1809. He was appointed Bishop of Appolonia and Coadjutor, January 8, 1828. (Bulls

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some churches: the Cathedral, Saint Patrick's, Saint John's and Saint Mary's. In Washington City there are two spacious and handsome churches; in Georgetown adjacent, also two neat churches; in the City of Alexandria, one; in Fredericktown, one; in Emittsburg also one; besides twenty-eight dispersed throughout the country parts." The Saint John's above mentioned was a German church on the site of the present Saint Alphonsus, and Saint Mary's was the Seminary Chapel. The Washington churches were Saint Patrick's and Saint Peter's, and one of the Georgetown churches was evidently the chapel of the Visitation Convent.

did not arrive until after Archbishop Maréchal's death). He was consecrated, May 25, 1828 and died, October 19, 1834.

5. The Most Reverend **Samuel Eccleston** was born in Kent County, Maryland, June 27, 1801 and was ordained at Baltimore, April 24, 1825. He was consecrated titular Bishop of Thermias and Coadjutor, September 14, 1834, became Archbishop, October 19, 1834 and died, April 22, 1851.

6. The Most Reverend **Francis Patrick Kenrick** was born in Dublin, Ireland, December 3, 1796 and was ordained at Rome, April 7, 1821. He was consecrated titular Bishop of Arath, and Coadjutor of Philadelphia, June 6, 1830, and was appointed Apostolic Administrator of the Diocese. He became Bishop of Philadelphia, April 22, 1842, was translated to Baltimore, August 19, 1851 and died, July 8, 1863. He presided as Apostolic Delegate over the *First Plenary Council* in 1852.

7. The Most Reverend **Martin John Spalding** was born in Kentucky, May 23, 1810, and was ordained at Rome, August 13, 1834. He was consecrated titular Bishop of Lengone and Coadjutor of Louisville, September 10, 1848, and became Bishop of Louisville, February 11, 1850. He was made Archbishop of Baltimore, May 3, 1864, and died, February 7, 1872. Archbishop Spalding presided as Apostolic Delegate over the *Second Plenary Council* of Baltimore in 1866.

8. The Most Reverend **James Roosevelt Bayley** was born in New York, August 23, 1814, and was ordained, March 2, 1844. He was consecrated Bishop of Newark, October 30, 1853, and became Archbishop of Baltimore, July 30, 1872. He died, October 3, 1877.

9. His Eminence **James Cardinal Gibbons** was born at Baltimore, July 23, 1834 and was ordained, June 30, 1861. He was made titular Bishop of Adramyttium and Vicar Apostolic of North Carolina, March 3, 1868 and was consecrated, August 16, 1868. He was transferred to Richmond, July 30, 1872, was appointed titular Bishop of Gionopolis and Coadjutor of Baltimore, May 25, 1877, and became Archbishop, October 3, 1877. He was created Cardinal Priest of Santa Maria in Trastevere, June 7, 1886. He presided as Apostolic Delegate over the *Third Plenary Council* in 1884.

The Right Reverend Owen B. Corrigan was appointed titular Bishop of Macra and Auxiliary, September 29, 1908, and was consecrated, January 10, 1909.

2. RICHMOND (1820)

The Diocese of Richmond was erected July 1, 1820, by Pope Pius VII, and comprised the State of Virginia. It was erected in spite of the opposition of Archbishop Maréchal, and the Holy See soon realized that the judgment of the Archbishop was correct and placed the Diocese under the administration of the Archbishop of Baltimore, Bishop Kelly being transferred. The Diocese at the present day is partly in the State of West Virginia. Its area is 31,518 square miles in Virginia and 3,290 in West Virginia, a total of 34,808 square miles. It has, in 1915, 67 priests, 85 churches, 99 chapels and stations and a Catholic population of 43,000.

1. The first Bishop the Right Reverend **Patrick Kelly,** was born in Ireland April 16, 1779, and was ordained at Lisbon, Portugal, July 18, 1802. He was consecrated, August 24, 1820, was transferred, in 1822, to the See of Waterford and Lismore in Ireland and died, October 8, 1829.

2. After an interval of twenty years the second Bishop the Right Reverend **Richard Vincent Whelan,** born at Baltimore, January 28, 1809 and ordained in France, May 1, 1831, was consecrated, March 21, 1841. He was transferred to Wheeling, July 22, 1850, and died at Baltimore, July 7, 1874, being at that time the senior Bishop of the United States.

3. The Right Reverend **John McGill,** born at Philadelphia, November 4, 1809, was ordained at Bardstown, June 13, 1835, was consecrated, November 10, 1850 and died, January 14, 1872.

4. The fourth Bishop of Richmond was **Cardinal Gibbons** whose record is found in the Diocese of Baltimore.

5. The Right Reverend **John J. Keane,** born in Ireland, September 12, 1839 and ordained, at Baltimore, July 2, 1866, was consecrated Bishop of Richmond and Administrator of the Vicariate of North Carolina, August 25, 1878. He was made titular Bishop of Jassus, September 7, 1888, and became the first Rector of the Catholic University of America. After his resignation of the Rectorship of the University, September 29, 1896, he went to Rome, was made titular Archbishop of Damascus, Assistant at the Pontifical Throne, Canon of Saint John Lateran and Consultor to the Propaganda. He was made Archbishop of Dubuque, July 24, 1900. (See Dubuque.)

6. The Right Reverend **Augustine Van de Vyver,** born January 7, 1846, was consecrated, October 20, 1889 and died, October 16, 1911.

7. The present Bishop, the Right Reverend **Denis J. O'Connell,** was born in Ireland, January 28, 1849 and was ordained at Rome, May 26, 1877. Whilst Rector of the Catholic University, he was made titular Bishop of Sebaste, December 24, 1907, and was consecrated, May 3, 1908. He was appointed Auxiliary Bishop of San Francisco, December 21, 1908, and became Bishop of Richmond, January 19, 1912.

3. CHARLESTON (1820)

The Diocese of Charleston was erected July 12, 1820, by Pope Pius VII. As originally constituted, it covered the three States of North Carolina, South Carolina and Georgia; and for a time Bishop England had also the administration of Eastern Florida, which is now the Diocese of Saint Augustine. The State of Georgia was separated from Charleston in 1850 and now forms the Diocese of Savannah. In 1868, North Carolina was made a Vicariate Apostolic. At the present day, therefore, the Diocese is restricted to the State of South Carolina, an area of 30,170 square miles. It has, in 1915, 23 priests, 32 churches, 83 stations and chapels and a Catholic population of 9,300 of which 5,500 are in the city of Charleston.

1. The first Bishop was the Right Reverend **John England,** born in

Ireland, September 23, 1786, and ordained, October 11, 1808. He was consecrated, September 21, 1820, and died, April 11, 1842.

The Rt. Rev. William Clancy was appointed Coadjutor to Bishop England but was made Vicar Apostolic of British Guiana in 1838 and died in 1847.

2. The Right Reverend **Ignatius A. Reynolds**, born in Kentucky, August 22, 1798 and ordained, October 24, 1823, was consecrated, March 19, 1844, and died, March 6, 1855.

3. The Right Reverend **Patrick N. Lynch**, born in Ireland, March 10, 1817, and ordained at Rome, April 5, 1840, was consecrated, March 14, 1858, and died, February 26, 1882. The long interval of three years after the death of Bishop Reynolds was caused by the refusal of the Reverend Dr. McCaffrey of Mount Saint Mary's College to accept the appointment.

4. The present Bishop is the Right Reverend **Henry P. Northrop**, born at Charleston, May 5, 1842, and ordained at Rome, June 25, 1865. He was appointed titular Bishop of Rosalia and Vicar Apostolic of North Carolina, September 16, 1881, and was transferred to Charleston, January 27, 1883.

4. WHEELING (1850)

The Diocese of Wheeling was erected by Pope Pius IX, July 23, 1850, and comprised the western part of the State of Virginia, as it was at that time. The State of West Virginia was created in 1863 and the greater part of the Diocese of Wheeling is now in that State. Its area is 29,172 square miles; 21,355 square miles in West Virginia, and 7,817 square miles in Virginia. It has, in 1915, 104 priests, 113 churches, 90 stations and chapels, and a Catholic population of 55,000.

1. The first Bishop was the Right Reverend **Richard Vincent Whelan**, born at Baltimore, January 28, 1809, and ordained in France, May 1, 1831. He was consecrated, March 21, 1841 as Bishop of Richmond, was transferred to Wheeling, July 23, 1850, and died, July 7, 1874. He was at the time of his death the senior Bishop of the United States.

2. The Right Reverend **John Joseph Kain** was born at Martinsburg, West Virginia, May 31, 1841, and was ordained, July 2, 1866. He was consecrated, May 23, 1875, and was transferred to Saint Louis, May 21, 1893. At the time of his death (October 13, 1903) he was Archbishop of that City. (See Saint Louis.)

3. The present Bishop is the Right Reverend **Patrick James Donahue**, born in England, April 15, 1849, and ordained at Baltimore, December 23, 1885. He was appointed, January 22, 1894, and was consecrated, April 8, 1894.

5. SAVANNAH (1850)

The State of Georgia, until 1820, was a part of the Diocese of Baltimore and afterwards belonged to the Diocese of Charleston until July 19, 1850, when, with Eastern Florida, it was erected as the Diocese of

Savannah by Pope Pius IX. Florida was separated from Savannah in 1857 and the Diocese now comprises the State of Georgia, an area of 58,980 square miles. It has, in 1915, 68 priests, 55 churches, 89 stations and chapels and a Catholic population of about 18,768.

1. The first Bishop was the Right Reverend **Francis X. Gartland,** born in Ireland, January 19, 1805, and ordained at Philadelphia, August 5, 1832. He was consecrated, November 10, 1850, and died, September 20, 1854, of yellow fever.

2. The Right Reverend **John Barry,** born in Ireland in 1799 and ordained at Charleston, September 24, 1825; was consecrated, August 2, 1857. He died, November 21, 1859, at Paris in France.

3. The Right Reverend **Augustine Verot,** born in France, May 23, 1805, and ordained at Paris, September 20, 1828, was consecrated, April 25, 1858, titular Bishop of Danaba and Vicar Apostolic of Florida. He became Bishop of Savannah in July, 1861. On March 11, 1870, he was made the first Bishop of Saint Augustine. He died, June 10, 1876.

4. The Right Reverend **Ignatius Persico** was born at Naples, January 30, 1823, became a Capuchin and was ordained, January 24, 1846, also at Naples. He was named titular Bishop of Gratianople, March 8, 1854, and Coadjutor to the Vicar Apostolic of Bombay, India, and was consecrated at Bombay, June 4, 1854. In 1856 he was made Vicar Apostolic of Hindustan and Thibet, which he resigned in 1860. The writer of his life in the *Catholic Encyclopedia* says that in 1866 he was sent on a mission to the United States and took part in the Second Plenary Council. No authority is given and the acts of the Council do not mention the name of Bishop Persico. He was appointed Bishop of Savannah, March 20, 1870, but he resigned in 1872 and returned to Italy being named titular Bishop of Bolina. In 1874, he was sent as Apostolic Delegate to Canada, and in 1877, was commissioned to settle the affairs of the Malabar Schism. He became Bishop of Aquino in Italy, July 15, 1878, which See he resigned the same year. He was named titular Archbishop of Damiata, March 4, 1887 and sent on the mission to Ireland, which created so much noise at the time. He was created Cardinal Priest, of the title of Saint Peter in Chains, January 16, 1893 and died, December 7, 1895, in his 73d year. Truly, an extended and varied career.

5. The Right Reverend **William H. Gross, C. SS. R.,** was born at Baltimore, June 12, 1837, entered the Redemptorist order and was ordained at Annapolis, Maryland, March 21, 1863. He was consecrated, April 27, 1873, became Archbishop of Oregon City, February 1, 1885 and died, November 14, 1898.

6. The Right Reverend **Thomas A. Becker** was born at Pittsburg, Pennsylvania, December 20, 1832, and was ordained at Rome, June 18, 1859. He was consecrated Bishop of Wilmington, August 16, 1868 and was transferred to Savannah, March 26, 1886. He died, July 29, 1899.

7 The present Bishop is the Right Reverend **Benjamin J. Keiley,** born October 13, 1847, at Petersburg, Virginia, and ordained, December 31, 1873. He was appointed, February 26, 1900 and was consecrated, June 3, 1900.

6. WILMINGTON (1868)

The State of Delaware which was a part of the Diocese of Philadelphia, the Eastern Shore of Maryland which was a part of the Archdiocese of Baltimore, and the two Eastern Shore Counties of Virginia, which belonged to the Diocese of Richmond, were erected into the Diocese of Wilmington, March 3, 1868, by Pope Pius IX. Its area in Delaware is 1,960 square miles, in Maryland 3,461 square miles, and in Virginia 790 square miles, a total of 6,211 square miles. It has, in 1915, 61 priests, 51 churches, 53 stations and chapels and a Catholic population of 38,000.

1. The first Bishop was the Right Reverend **Thomas A. Becker,** consecrated, August 16, 1868. He was transferred to Savannah in 1886. (See Savannah.)

2. The Right Reverend **Alfred A. Curtis** was born in Somerset County, Maryland, July 4, 1831, was received into the Church by Cardinal Newman in 1872, and was ordained, December 19, 1874. He was consecrated, November 14, 1886, and resigned in 1896, being named titular Bishop of Echinus. For the last ten years of his life he was Vicar General of Baltimore. He died, July 11, 1908.

3. The present Bishop is the Right Reverend **John J. Monaghan,** born in South Carolina, May 23, 1856, and ordained, December 19, 1880. He was appointed Bishop of Wilmington, January 26, 1897, and was consecrated, May 9, 1897.

7. ST. AUGUSTINE (1857-1870)

Saint Augustine's religious history dates back to the beginning of the 16th Century. It was a regularly constituted parish of the Diocese of Santiago de Cuba. Records dating from 1594 are preserved in the Archives of the present Cathedral. It was even at different periods the permanent residence of the Auxiliary Bishops of the Diocese of Santiago. In 1787, Saint Augustine was placed under the jurisdiction of Bishop of Havana, Cuba. In 1825, it was made a part of the Vicariate of Alabama and Florida under Bishop Portier. In 1850, Eastern Florida became a part of the newly erected Diocese of Savannah. In 1857, Pius IX erected the Vicariate Apostolic of Florida.

1. The Right Reverend **Augustine Verot** became the Vicar Apostolic. In July, 1861, he was transferred to Savannah but when the Diocese of Saint Augustine was erected, he became its first Bishop, March 11, 1870. He died, June 10, 1876. (See Savannah.)

2. The Right Reverend **John Moore** was born in Ireland, June 27, 1835, and was ordained at Rome, April 9, 1860. He died, July 30, 1901.

3. The Right Reverend **William John Kenny,** born in New York State, January 12, 1853, and ordained, January 15, 1879, was consecrated, May 18, 1902. He died October 23, 1913.

4. The present Bishop is the Right Reverend **Michael John Curley,** born in Ireland October 12, 1879 and ordained, March 19, 1904. He was appointed, April 3, 1914, and was consecrated, June 30, 1914.

8. VICARIATE APOSTOLIC OF NORTH CAROLINA AND BELMONT ABBEY (1868)

The Vicariate was erected, March 3, 1868, and comprised originally the whole State of North Carolina, which until that time had been a part of the Diocese of Charleston.

1. The first Vicar Apostolic was His Eminence **James Cardinal Gibbons.** (For record see Baltimore.)

2. The Right Reverend **John J. Keane,** Bishop of Richmond, was administrator of the Vicariate from August 25, 1878, to January 8, 1882. (For record see Richmond and Dubuque.) In 1886, the Rev. Mark S. Gross was appointed Vicar Apostolic, but he declined the appointment and returned the Bulls. He was ordained at Baltimore in 1868.

3. The Right Reverend **Henry P. Northrop** was appointed titular Bishop of Rosalia and Vicar Apostolic, September 16, 1881. He was transferred to Charleston, January 27, 1883, retaining the administration of the Vicariate until the appointment of Bishop Haid.

4. The present Vicar Apostolic, the Right Reverend **Leo Haid,** O. S. B., born at Pittsburg, July 15, 1849, and ordained, December 21, 1872, was elected Abbot of Belmont, July 14, 1885. He was appointed Vicar Apostolic, July 15, 1887, and titular Bishop of Messene, February 4, 1888, and was consecrated, July 1, 1888. On June 8, 1910 Pope Pius X erected eight counties of North Carolina into the Abbacy Nullius of Belmont. Bishop Haid is the Abbot Ordinary and it is provided that the Abbots of Belmont shall be, ex officio, Vicars Apostolic of North Carolina until it is erected into a Diocese. There are, in 1915, 38 priests, 50 churches, 60 stations and chapels and a Catholic population of 7000.

II. THE PROVINCE OF OREGON CITY

In 1834 the Canadians in Oregon wrote to the Right Reverend Bishop Provencher, Vicar Apostolic of Red River, as the nearest Catholic authority, for a priest. As he had no one to send, he advised them to apply to Quebec. The Bishop of Quebec selected the Reverend Francis Norbert Blanchet, a parish priest of his Diocese, and the Reverend Modeste Demers, and appointed Father Blanchet his Vicar General for Oregon. After a long and painful journey by canoes and small boats and on horseback, these pioneer missionaries reached Fort Vancouver, which may be said to be the first home of the Church in Oregon, November 24, 1838. As the boundary between the United States and Canada was in dispute and was not finally settled for several years, application

was also made to the Bishop of Saint Louis, who sent the celebrated Father De Smet and other Jesuits, who worked principally among the Indians.

> "The conditions of the Oregon mission and the necessity of a distinct organization for it had been represented to the Sacred Congregation de Propaganda Fide, both by the Archbishop of Baltimore and his Suffragans and by the Archbishop of Quebec. The Sovereign Pontiff accordingly by his brief of December, 1843 established the Vicariate Apostolic of Oregon, embracing all the territory between the Mexican Province of California at the south and the Russian Province of Alaska at the north and extending from the Pacific Ocean to the Rocky Mountains, an immense territory of about 375,000 square miles. The Very Reverend Francis N. Blanchet was appointed titular Bishop of Philadelphia and Vicar Apostolic, but on representation that his title was apt to lead to confusion he was transferred to Drasa, May 7, 1844. The news of his appointment did not reach him until November 4, 1844."

To reach Montreal for his consecration, Father Blanchet sailed for London, touching at Honolulu and rounding Cape Horn and back from England to Boston. Reaching Montreal after a journey of 22,000 miles, he was consecrated, July 25, 1845, by the Right Reverend Ignatius Bourget, Bishop of that Diocese. "Bishop Blanchet immediately returned to Europe and proceeded to Rome by way of Belgium. On his representation of the necessity of dividing his vast Vicariate, the Sovereign Pontiff, on the 24th day of July, 1846, erected the Archiepiscopal See of Oregon City, and the Dioceses of Nesqually, Walla Walla, Fort Hall, Colville, Vancouver, Princess Charlotte's Island and New Caledonia."[5] This version of the establishment of the Oregon Province is confirmed by the *Catholic Directory* of 1847 (p. 192), where we read: "At his (Bishop Blanchet's) request, by a recent act of the Holy See, the territory of Oregon from the 42d to the 54th degree of north latitude has been divided into eight Diocesses, viz.: Oregon City, Nesqually, Vancouver's Island and Princess Charlotte on the coast, and Walla Walla, Fort Hall, Colville and New Caledonia in the interior. These Diocesses form an Ecclesiastical Province of which Oregon City is the Metropolitan See. For the present only three bishops are appointed for the province, viz.: those of Oregon City, Walla Walla and Vancouver's Island, who will have a provisional jurisdiction over the other Diocesses. The episcopal districts of Vancouver's Island, Princess Charlotte and New Caledonia are not included within the territory belonging to the United States. The Right Reverend Modeste Demers, one of the first missionaries who visited Oregon in 1838, has been charged with the

[4] SHEA, *o. c.*, vol. 4, p. 316.

[5] *Ibid.*, vol. 4, p. 319.

See of Vancouver's Island and the administration of the two other districts in the British part of the territory. The region within the limits of the United States embraces the five other Diocesses above mentioned. The Archbishop of Oregon City has also the administration of Nesqually. The Bishop of Walla Walla has the present administration of Fort Hall and Colville."

The *Directory* of 1852 tells us that Bishop Blanchet was transferred from Walla Walla to Nesqually, May 31, 1850, and Fort Hall and Colville are no longer called Dioceses (as they had been in all the previous directories) but districts, with however separate reports. In 1854, we are told that "Walla Walla has been suppressed and divided between Oregon City and Nesqually." The *Catholic Directories* from 1915 back to 1894 give July 29, 1849, as the date of the establishment of the Province of Oregon. The older directories give the date as 1846, which is undoubtedly correct. Why the change was made is a mystery I have not so far been able to solve. The Province at the present time comprises the States of Oregon, Washington and Idaho, and Alaska Territory. In Oregon there are two Dioceses, Oregon City and Baker City; in Washington, Seattle and Spokane; in Idaho, Boise; in Montana, Helena and Great Falls. Alaska is a Prefecture Apostolic.

The Diocese of Vancouver Island which was for a long time one of the Suffragans of Oregon City, being in the Dominion of Canada, is now after several changes known as the Diocese of Victoria, B. C. The Archdiocese of Vancouver, B. C., is an entirely different Diocese, being the successor of the Vicariate Apostolic of British Columbia. The Archdiocese of Oregon City at present comprises the western part of the State, about one-third of the whole, with an area of 21,398 square miles. It has, in 1915, 122 priests, 106 churches, 111 stations and chapels and a Catholic population of about 60,000.

1. OREGON CITY (1843)

1. The first Vicar Apostolic of Oregon and the first Bishop and Archbishop of Oregon City was the Most Reverend **Francis Norbert Blanchet**, born in Canada, Province of Quebec, September 30, 1795; ordained, July 18, 1819; Vicar General of Quebec for Oregon, 1838; Vicar Apostolic, 1843; Archbishop, July 24, 1846. He resigned in 1880, was made titular Archbishop of Amida and died, June 18, 1883.

2. The Most Reverend **Charles John Seghers** succeeded Archbishop Blanchet. He was born, December 26, 1839, at Ghent, Belgium, and was ordained, May 30, 1863. After ten years of strenuous and valuable missionary labor among the pioneer whites and Indians, he was appointed, March 23, 1873, to succeed Bishop Demers, as Bishop of Vancouver Island. He was

appointed December 10, 1878, titular Bishop of Emesa and Coadjutor of Oregon City and became Archbishop, December 20, 1880. On account of the difficulty of finding a successor for Vancouver, after the transfer of Bishop Brondel to Helena, he volunteered to return, and was again made Bishop of Vancouver, April 2, 1885. His cruel murder whilst on a Visitation of Alaska, is one of those sad incidents of our Church history, that will keep alive for future generations the name of Archbishop Seghers, as a holy missionary and as a martyr to his zeal for souls. He died, November 28, 1886.

3. The Right Reverend **William H. Gross** succeeded Archbishop Seghers. He was born at Baltimore, Maryland, June 12, 1837, became a Redemptorist and was ordained, March 21, 1863, at Annapolis, Maryland. He was consecrated Bishop of Savannah, April 27, 1873, became Archbishop of Oregon City, February 1, 1885 and died, November 14, 1898.

4. The present Archbishop, the Most Reverend **Alexander Christie**, was born in Vermont, January 2, 1848. He was appointed Bishop of Vancouver Island, March 26, 1898 and was consecrated, June 29, 1898. He was promoted to the Archdiocese of Oregon City, February 12, 1899.

2. VANCOUVER ISLAND (1846)

The Diocese of Vancouver Island was erected, July 24, 1846, at the same time as Oregon City, and its Bishop was a part of the hierarchy of the United States until June 19, 1903. At that time it ceased to be a Suffragan of Oregon City and was made an Archdiocese. The name was in 1904 changed to Victoria. Again in 1908 it ceased to be an Archdiocese and is now known as the Diocese of Victoria, Suffragan to the Archbishop of Vancouver, B. C. As such, the Bishop is a part of the hierarchy of the Dominion of Canada.

1. The first Bishop of Vancouver Island was the Right Reverend **Modeste Demers**, who came to the far-west in 1838 as the companion of Archbishop Blanchet and shared all the hardships of a pioneer missionary. He was born in Canada, October 11, 1809, was consecrated first Bishop of Vancouver Island, November 30, 1847, and died, July 27, 1871.

2. His successor was Archbishop **Seghers** whose record is found under Oregon City.

3. The Right Reverend **John Baptist Brondel**, consecrated December 4, 1879, became Bishop of Helena, March 7, 1884. After him came, as we have seen, Archbishop Seghers.

4. The Right Reverend **John N. Lemmens** was born in Holland, June 3, 1850 and was ordained at Louvain, May 15, 1875. He represented the Diocese at the Third Plenary Council of Baltimore as procurator of the Administrator, the Diocese being at that time vacant. He was consecrated, August 5, 1888, and died in Guatemala, Central America, August 10, 1897.

5. His successor was the present Archbishop of Oregon City, the Most Reverend **Alexander Christie** who was in turn succeeded by

6. The Most Reverend **Bertram Orth**. He was consecrated, June 10,

1900, was made Archbishop of Victoria, June 25, 1903, resigned and was made titular Archbishop of Amasea, October 1, 1908.

7. The present Bishop of Victoria is the Right Reverend **Alexander McDonald,** consecrated January 3, 1909.

3. WALLA WALLA,—NESQUALLY,—SEATTLE (1846—1850—1907)

Among the Dioceses into which the Vicariate of Oregon was divided, July 24, 1846, were Walla Walla and Nesqually. Walla Walla only was at that time organized by the appointment of a Bishop. This Diocese of Walla Walla was suppressed and merged into that of Nesqually, May 31, 1850. Finally, September 11, 1907, the name of the Diocese was changed to Seattle. Until December 17, 1913, it comprised the whole State of Washington. Since the erection of the Diocese of Spokane it covers the western half of the State, with an area of 36,664 square miles. It has, in 1915, 118 priests, 137 churches and a Catholic population of about 70,000.

1. The Right Reverend **Augustine M. A. Blanchet,** the first bishop, was a brother of Archbishop Blanchet. He was born in the Province of Quebec, Canada, August 22, 1797 and was ordained, June 3, 1821. He was consecrated Bishop of Walla Walla, September 27, 1846, and was translated to Nesqually, May 31, 1850. He resigned in February 1879, being made titular Bishop of Ibora and died, February 25, 1887, in his 90th year.

2. The Right Reverend **Aegidius Junger,** second Bishop of Nesqually, was born, April 6, 1833, in Germany and was ordained at Mechlin, Belgium, June 27, 1862. He was consecrated, October 28, 1879, and died, December 26, 1895.

3. The present bishop is the Right Reverend **Edward O'Dea,** born, November 23, 1856, at Boston, Massachusetts, and ordained, December 23, 1882, at Montreal. He was appointed Bishop of Nesqually, June 18, 1896, and was consecrated, September 8, 1896. He was named Bishop of Seattle, September 11, 1907.

4. HELENA (1868-1884)

The territory of Montana was included in the Vicariate of Nebraska, established in 1857. Pope Pius IX made it a separate Vicariate, March 3, 1868, which originally included the whole State of Montana. It was erected into the Diocese of Helena by Pope Leo XIII, March 7, 1884, and since 1904, when the Diocese of Great Falls was erected, it comprises the western part of the State with an area of 51,922 square miles. The Reverend Augustine Ravoux, of the Diocese of Saint Paul, was named as the Vicar Apostolic but he declined, and Montana was left under the administration of the Vicar Apostolic of Nebraska until

1. The Right Reverend **John Baptist Brondel,** who had been consecrated Bishop of Vancouver Island, December 14, 1879, was made Vicar

Apostolic of Montana, April 7, 1883 and became the first Bishop of Helena, March 7, 1884. Bishop Brondel was born at Bruges, Belgium, February 23, 1842, and was ordained, December 17, 1864. He died, November 3, 1903.

2. The present bishop is the Right Reverend **John Patrick Carroll,** born at Dubuque, February 22, 1864, and ordained, July 7, 1886. He was appointed, September 12, 1904, and was consecrated, December 21, 1904. The Diocese has, in 1915, 80 priests, 81 churches, 162 stations and chapels and a Catholic population of about 70,000.

5. BOISE (1868-1893)

Pope Pius IX, March 3, 1868, established the Vicariate Apostolic of Idaho, to comprise what was then the Territory and is now the State of that name. It was erected into the Diocese of Boise by Pope Leo XIII, August 25, 1893. Its area is 84,290 square miles, and it has, in 1915, 57 priests, 87 churches and a Catholic population of about 16,000.

1. The first Vicar Apostolic was the Right Reverend **Louis Lootens,** born in Belgium, March 17, 1827, and ordained, June 14, 1851. He was consecrated titular Bishop of Castabala, August 9, 1868, resigned the Vicariate, July 16, 1876, and died, January 13, 1898. After the resignation of Bishop Lootens the Vicariate was administered by the Archbishop of Oregon City until the appointment of

2. The present bishop, the Right Reverend **Alphonsus Joseph Glorieux,** who was born, February 1, 1844 and ordained, August 17, 1867. He was appointed titular Bishop of Apollonia and Vicar Apostolic, March 3, 1885. He was consecrated, April 19, 1885 and became the first Bishop of Boise, August 26, 1893.

6. BAKER CITY (1903)

Pope Pius X divided the Diocese of Oregon City in 1903 and erected the Diocese of Baker City, which covers about two-thirds of the State of Oregon, with an area of 65,683 square miles. It has, in 1915, 33 priests, 43 churches, 9 chapels and a Catholic population of 6,450 with 500 Indians.

1. The first and present bishop is the Right Reverend **Charles J. O'Reilly,** born at Saint John's, New Brunswick, January 4, 1862, and ordained, at Portland, Oregon, June 29, 1890. He was appointed, June 10, 1903, and was consecrated, August 25, 1903.

7. GREAT FALLS (1904)

Pope Pius X divided the Diocese of Helena and erected the Diocese of Great Falls, May 18, 1904. It comprises eleven counties in the eastern part of the State of Montana with an area of 94,158 square miles, and has, in 1915, 54 priests, 82 churches and a Catholic population of 27,500, with 4,310 Indians.

1. The first and present bishop is the Right Reverend **Mathias Clement Lenihan,** born at Dubuque, October 6, 1854, and ordained at Montreal, December 21, 1879, the first native of Iowa to become a priest. He was appointed, May 20, 1904, and was consecrated, September 21, 1904.

8. ALASKA—PREFECTURE APOSTOLIC (1894)

The general history of Alaska begins in 1741 and its religious history about 1794, when the Russians introduced Christianity. The Czar still maintains a salaried hierarchy there, but its influence is dwindling away before American missionary endeavors. Prior to the purchase of the Territory by the United States in 1867, no Catholic priest had sojourned there. The Oblates of Mary Immaculate took up the work in 1871 and continued it until the ecclesiastical jurisdiction was transferred to Bishop Seghers in 1874, who visited Alaska in 1877. As we have seen, Bishop Seghers became Archbishop of Oregon but later went back to Vancouver Island, now Victoria. He invited the Society of Jesus to take charge of the mission and they still continue the work. Archbishop Seghers again visited Alaska in 1886, and was murdered there by his servant Fuller. Pope Leo XIII erected the Prefecture Apostolic of Alaska, July 17, 1894. Technically, Alaska is not a part of the Province of Oregon, as Prefects Apostolic are subject immediately to the Holy See, through the Congregation de Propaganda Fide. The first Prefect was the Very Reverend P. Tosi, S. J., from 1894 to 1897. He died January 14, 1898. The Very Reverend John B. Rènè, S. J., was Prefect from 1897 to 1904. The present Prefect is the Very Reverend Joseph Raphael Crimont, S. J., who was appointed March 28, 1904. There are in the territory 21 priests, and 10 lay brothers of the Society of Jesus, 17 churches and 19 missions with chapel and a Catholic population of about 7,000 whites and 4,500 natives.

III. THE PROVINCE OF SAINT LOUIS (1826–1847)

"The Right Reverend **Joseph Rosati** was elected titular Bishop of Tenagre on August 13, 1822, and constituted Vicar Apostolic of the Territories of Mississippi and Alabama, to which Vicariate Apostolic Florida was added on January 21, 1823. This Vicariate Apostolic was abrogated on June 22, 1823, but Bishop Rosati was confirmed as Bishop of Tenagre, and constituted Coadjutor of the Right Reverend William Du Bourg, Bishop of New Orleans, and was consecrated as such on March 25, 1824, by Bishop Du Bourg in the church of the Ascension in Donaldsonville, Louisiana. Bishop Du Bourg having resigned New Orleans, the Diocese of New Orleans was divided, and Saint Louis was erected into a Bishopric on July 2nd, 1826, and at the same time Right Reverend Joseph Rosati, Bishop of Tenagre, was made Ad-

ministrator of both Dioceses, New Orleans and Saint Louis. On March 20, 1827, Right Reverend Joseph Rosati was transferred from the See of Tenagre to the See of Saint Louis, and made also administrator of the See of New Orleans."

This interesting note of the *Catholic Directory* does not tell quite the whole story. Bishop Rosati was at first appointed Bishop of New Orleans, and it was only after he wrote to the Prefect and to the Secretary of Propaganda, earnestly requesting permission to decline the appointment, that he was appointed to Saint Louis instead. The Diocese covered an immense territory including not only the Territory of Arkansas, the State of Missouri, and the western portion of Illinois, which Bishop Du Bourg had taken under his care, at the earnest solicitation of Bishop Flaget, but also all of the Louisiana Purchase, which extended, along the Mississippi River, to the northern boundary of the United States and westward to the Pacific Ocean. Hence we find Bishop Rosati, in answer to the appeals of the Indians, sending Father De Smet to Oregon in 1840. In 1837 the erection of the Diocese of Dubuque relieved Bishop Rosati of all the territory north of Missouri, lying between the Mississippi and the Missouri Rivers. The erection of the Dioceses of Little Rock and Chicago, in 1843, and of the Vicariate of the Rocky Mountains, in 1851, gradually reduced the Diocese of Saint Louis to the limits of the State of Missouri. Within the State, the Diocese of Saint Joseph was erected in 1868 and Kansas City in 1880, and Saint Louis now comprises the south-eastern part of Missouri, with an area of 26,235 square miles. It has, in 1915, 526 priests, 370 churches and 212 chapels and stations, with a Catholic population of 385,000. Saint Louis was made an Archdiocese July 20, 1847. As at first established the Province included the territory now forming the Provinces of Dubuque and Saint Paul. At present it comprises the States of Missouri and Kansas. There are five Suffragan Sees, Saint Joseph and Kansas City in Missouri, and Leavenworth, Wichita and Concordia in Kansas.

1. SAINT LOUIS (1826)

1. The Right Reverend **Joseph Rosati** the first bishop of Saint Louis was born in Italy, January 12, 1789, and was ordained, February 10, 1811. He belonged to the Congregation of the Mission (Lazarists) and came to America in 1816. He was consecrated, March 25, 1824. In 1840 he was sent by the Holy See on an important mission to Hayti which he successfully accomplished. He went to Rome to make his report and was deputed to return to the Island and complete his work, but was taken sick and died at Rome, September 25, 1843.

2. The Most Reverend **Peter Richard Kenrick** born at Dublin, Ireland August 17, 1806, and ordained, also at Dublin, March 6, 1832, was consecrated,

November 30, 1841, titular Bishop of Drasa and Coadjutor to Bishop Rosati. He became Bishop of Saint Louis, September 25, 1843. He was made first Archbishop of Saint Louis, July 20, 1847. He resigned and was appointed titular Archbishop of Marcianopolis, May 21, 1895. He died, March 4, 1896.

3. The Most Reverend **John Joseph Kain,** born at Martinsburg, West Virginia, May 31, 1841 and ordained at Baltimore, July 2, 1866, was consecrated Bishop of Wheeling, May 23, 1875. He was transferred, June 15, 1893, to the Archiepiscopal See of Oxyrynchia, and appointed, July 6, 1893, Coadjutor to the Most Reverend Archbishop of Saint Louis. He was made Administrator of the Diocese, December 14, 1893 and became Archbishop of Saint Louis, May 21, 1895. He died, October 13, 1903.

4. The present archbishop is the Most Reverend **John Joseph Glennon,** born, July 14, 1862, in County Meath, Ireland, and ordained at Kansas City, Missouri, December 20, 1884. He was consecrated titular Bishop of Pinara and Coadjutor to the Bishop of Kansas City, June 29, 1896, was transferred to Saint Louis, April 27, 1903, as Coadjutor and became Archbishop of Saint Louis, October 13, 1903.

2. SAINT JOSEPH (1868)

The Diocese of Saint Joseph, when first erected, had assigned to it that part of Missouri lying between the Chariton and Missouri Rivers, in which limits the first bishop found about 600 families, of about 3,000 people, served by five priests. Twelve Counties from the Diocese of Saint Louis were added, June 16, 1911, and the Diocese now covers the northern part of the State from the Missouri to the Mississippi and has an area of 18,206 square miles. It has 81 priests, 93 churches, 33 chapels and stations and a Catholic population of 35,000.

1. The first bishop was the Right Reverend **John J. Hogan,** born May 10, 1829, in County Limerick, Ireland, and ordained at Saint Louis, April 10, 1852. He was consecrated, September 13, 1868. He was transferred to Kansas City, September 10, 1880, retaining the administration of Saint Joseph, until the appointment of the second and present bishop. He died, February 21, 1913.

2. The present bishop, the Right Reverend **Maurice F. Burke,** born, May 5, 1845, in County Limerick, Ireland, and ordained at Rome, May 22, 1875, was appointed Bishop of Cheyenne, August 9, 1887 and was consecrated, October 28, 1887. He was transferred to Saint Joseph, June 19, 1893.

3. LEAVENWORTH (1851-1877)

Acting on the petition of the Seventh Provincial Council of Baltimore, Pope Pius IX erected the Vicariate Apostolic of Indian Territory to include all the territory east of the Rocky Mountains, and not included in the limits of Arkansas, Missouri, Iowa and Minnesota, that is, everything west of those States from the Red River to the Rocky

Mountains.[6] A glance at the map will show what it meant. In the course of years this territory was gradually diminished by the establishment of other Vicariates, which in turn were succeeded by the Dioceses, which we now see in existence. By 1860, it came to be called usually the Vicariate of Kansas and it was finally erected into the Diocese of Leavenworth, May 22, 1877. The Holy See authorized Bishop Fink May 29, 1891, to take up his residence in Kansas City, and the Diocese was for some years named after that city, but was again restored to Leavenworth. The Diocese, when first erected, included the whole State of Kansas. In 1887, the Dioceses of Wichita and Concordia were erected and Leavenworth is now confined to the eastern part of the State with an area of 23,539 square miles. It has 158 priests, 128 churches, 27 stations and chapels and a Catholic population of 70,000.

1. The first Vicar Apostolic of Indian Territory was the Right Reverend **John Baptist Miege, S. J.** born in Savoy, September 18, 1815, and ordained at Rome, September 7, 1847. He was consecrated, titular Bishop of Messene, March 25, 1851. He retired in December, 1874, after more than twenty-five years of strenuous missionary labor, to the Jesuit House of Studies at Woodstock, Maryland, where he died, July 21, 1884.

2. The second Vicar Apostolic was the Right Reverend **Louis M. Fink, O. S. B.,** born at Ratisbon, Bavaria, July 12, 1834. He became a Benedictine in 1852 and was ordained, May 28, 1857 at Saint Vincent's Abbey, Pennsylvania. He was consecrated, titular Bishop of Eucarpia, June 11, 1871, became the first bishop of Leavenworth, May 22, 1877 and died, March 17, 1904.

3. The Right Reverend **Thomas F. Lillis,** born at Lexington, Mo., March 3, 1861, and ordained, at Kansas City, August 15, 1885, was consecrated, December 27, 1904. He was made Coadjutor of Kansas City, March 14, 1910 to which See he succeeded, upon the death of Bishop Hogan, February 28, 1913.

4. The present bishop is the Right Reverend **John Ward,** born in Ohio, May 23, 1857 and ordained July 17, 1884. He was appointed, November 24, 1910, and was consecrated, November 25, 1910.

4. KANSAS CITY (1880)

The Diocese of Kansas City, Missouri, was erected, September 10, 1880, and includes the western part of the State, south of the Missouri River. It has an area of 23,539 square miles. There are 125 priests, 107 churches, 42 stations and chapels and a Catholic population of 70,000.

1. The first bishop was the Right Reverend **John Joseph Hogan,** born in County Limerick, Ireland, May 10, 1829 and ordained at Saint Louis, April 10, 1852. He was consecrated Bishop of Saint Joseph, September 13,

[6] SHEA, *o. c.*, vol. 4, p. 263.

1868, and was transferred to Kansas City, September 10, 1880, and died, February 21, 1913. The Most Reverend John J. Glennon, Archbishop of Saint Louis was Coadjutor to Bishop Hogan from 1896 to 1903. (See Saint Louis.)

2. The present bishop is the Right Reverend **Thomas F. Lillis,** ordained August 15, 1885. He was consecrated Bishop of Leavenworth, December 27, 1904 and was appointed titular Bishop of Cibira and Coadjutor to Bishop Hogan, March 14, 1910. He became Bishop of Kansas City, February 21, 1913.

5. WICHITA (1887)

The Diocese of Wichita was erected, August 2, 1887, from a part of the Diocese of Leavenworth and was enlarged by an addition of fourteen counties in 1897. It includes the south-western part of Kansas with an area of 42,915 square miles. It has 97 priests, 133 churches, 26 stations, and chapels, and a Catholic population of 32,500.

1. The first bishop appointed for the Diocese was the Right Reverend **James O'Reilly,** of Topeka, Kansas, but he died, July 26, 1887, before his consecration.

2. The present bishop is the Right Reverend **John J. Hennessy,** born in County Cork, Ireland, July 19, 1847 and ordained, at Saint Louis, November 28, 1869. He was appointed, August 28, 1888 and was consecrated, November 30, 1888.

6. CONCORDIA (1887)

The Diocese of Concordia was erected, August 2, 1887, at the same time as the Diocese of Wichita. It includes the north-western part of the State of Kansas with an area of 26,685 square miles. It has 96 priests, 91 churches, 15 chapels and stations and a Catholic population of 30,000.

1. The first bishop, the Right Reverend **Richard Scannell,** was born, May 12, 1845, in the County Cork, Ireland, and was ordained, February 26, 1871, at Dublin. He was appointed Bishop of Concordia, August 9, 1887, was consecrated, November 30, 1887 and was transferred to Omaha, January 30, 1891. The Bishop of Wichita then became administrator of the Diocese and it was not until 1897 that,

2. The Right Reverend **Thaddeus J. Butler** was appointed Bishop of Concordia. He died in Rome, July 17, 1897, just before the time set for his consecration.

3. The present bishop is the Right Reverend **John Francis Cunningham,** born June 20, 1842 and ordained, August 8, 1865. He was appointed, May 14, 1898, and was consecrated, September 21, 1898.

(To be continued)

RIGHT REVEREND OWEN B. CORRIGAN, D. D.,
Auxiliary Bishop of Baltimore.

THE PRESERVATION OF ECCLESIASTICAL DOCUMENTS

Knowledge being the accumulated experience of man and the larger part of that experience being found in the written records created in the course of the day's work, it follows that the preservation of these records is one of the most important of duties. The Catholic Church, though firm in her reliance upon something higher than humanity, can nevertheless ill afford to be neglectful towards the record of her human activities and all the more so in the present state of social unrest. With half the world in violent physical upheaval, in common with every social organization she faces the prospect of being confronted with fresh and unexpected conditions which, however powerless they may be to alter fundamentals, may yet compel a readjustment and change of attitude; but whether or not changes occur, the record of today's decisions will be of unusual value from an administrative viewpoint while, historically, it may develop that we are on the eve of one of the great periods in the history of the Church in America. For this reason the documentary sins of omission of the past should now be especially guarded against in caring for the records of today. Along with vigilance, should go a deal of energy as far as lies in our power toward repairing the damage done through carelessness in that past.

The history of the Catholic Church is in large part the history of mankind from the dawn of the Christian era. Her records are consequently a most valuable repository of human experience and of prime importance to an adequate understanding of the development of Christian civilization. The preservation of these records is then a duty difficult to evade and one, the non-performance of which is minus an adequate excuse.

The records of the Church in the United States may be roughly divided as follows: *parochial, diocesan, archdiocesan* and *provincial; corporation records* of the various religious orders and organizations, Jesuit, Paulist, Franciscan, Christian Brothers, etc., etc.; those of the apostolic delegation, which are in a distinct class by themselves, while the mass of documentary material accumulating in the various Catholic educational and charitable institutions is of yet a different character. Within these groups again a division of papers into two

classes can be made, those purely ecclesiastical and those purely business; and for these latter, such as bills, receipts, contracts, etc., no advice as to care is necessary, for they are ephemeral in character and merit no consideration beyond that of usual business caution. Aside from such, there appears to be little in the way of parish records which are not in the form of record-books, bound volumes whose physical form and consequent strength needs but a protecting envelope of canvas to insure them properly against ordinary vicissitude. It is with the diocesan archives that the real records begin, and it is to the episcopal residence that every parish possessing by chance loose papers or records (other than volumes of registers) dating back to pioneer, Revolutionary, ante-bellum, Civil War and the Reconstruction period should send such papers for preservation.

When, however, there exist certain records in the shape of loose, unbound papers which could not properly be sent to the episcopal archives, they may be stored at small expense of time and trouble in manila paper folders of medium stiffness, cut to such dimensions as to be, when folded once, an inch or so larger all around than the average size of the documents to be enclosed when the latter are unfolded to their proper dimensions. The manila sheets are folded half an inch from the middle, which provides sufficient margin for labeling; a dozen or so papers may be filed in one of these folders, which are then stored vertically on the folded edge in a covered box of wood or of heavy clay-board, and the result is a cheap and convenient duplicate of the expensive vertical filing cabinets which have proven so efficient in present-day administrative practice. This method is effective where the number of documents is relatively small; it can be expanded easily to care for ordinary documentary growth. Where it bulks beyond half a dozen boxes of folders, however, it has outgrown its economy, and other methods should be adopted.

The arrangement of ecclesiastical records is a subject on which the layman may well hesitate to express an opinion, especially as many of these records, unlike those of civic political organizations, are apt to remain of administrative value for a longer time than is usually the case in governmental bureaus. And, as entire control of Catholic records will always rest with the clergy and all investigation therein be actually under their supervision, it would seem that such matters as classification and arrangement should, perforce, be left to those most familiar with the administrative machinery of the Church.

However, it is a safe general assumption that an arrangement of a mass of ecclesiastical documents which follows strictly the creative sources of papers and represents in the files the ecclesiastical machinery of bureaus and offices that created them will be quite satisfactory, although it should be remembered that where the manuscripts or documents are few in number it is wise to ignore a classification more complex than the material itself and to arrange the papers in some simple order, such as the chronological, working out other needed consulting conveniences by means of a card-index. One warning should be given against the so-called subjective arrangement. Experience has proven beyond all cavil that it can never be satisfactory; indeed, where this arrangement seems most adaptable there lurks the greatest danger, for unless the file is guarded by a careful card-index, it soon becomes a hopeless tangle from the varying decisions in placing documents; and despite the most careful carding it will develop by usage many unexpected and irradicable weaknesses.

There are certain fundamentals to be observed in caring for and preserving manuscript material that cannot too often be called to mind. Among them is the necessity for a free circulation of air through a storage repository and the need of sunlight, though it should not, of course, be permitted to fall directly upon the records themselves. Dust, though personally disagreeable, is unavoidable, and where proper protective measures are taken for the records is of no consideration. Bound volumes, as stated, are usually sufficiently sturdy to require no consideration beyond a protective cover of canvas. If, however, the volume through age and mishandling has deteriorated, a slide-box of cheap clay-board, the edges stripped with buckram, has considerable protective value; a complete box of this material with a hinge cover is better but more expensive, while rebinding could probably be done for about the same price or a little more. Loose manuscripts, such as single letters, documents, appointments, decrees, etc., need special consideration. A series of letters or a chain of correspondence present but few difficulties once their class is determined and their growth encompassed. There is no doubt, of course, that the vertical filing system where each correspondent has his folder and where letters and answers are kept together is the best device known for *current* files; but every arrangement of known value to current administrative work is not only useless, but hampering for historical purposes. The needs are so utterly different

that any method satisfactory to one must necessarily be incompetent to the other.

A large portion of the ecclesiastical documents of the Catholic Church in America fall into natural classes which parallel those of our civil government bureaus, such as appointments, authorizations, council proceedings, decrees and their promulgations, dispensations, diocesan laws, reports, trial records, etc., etc. While under the miscellany may be grouped the official correspondence of a general nature, papers relating to controversies, the administration of church property and the documents created in the supervision of the education of the clergy and laity, etc. Much of the first group will be in record volume form. The preservation methods to be adopted for the loose papers of the second group depend upon many considerations, the first of which is its physical aspect. Granted a mass of single documents whose administrative life is finished and which have become archives in the true sense, the first consideration governing their preservation is the condition of the papers. If this is good, they can be filed at once, either by mounting and binding or by enclosing in folders of thin manila paper of uniform size, one manuscript to each folder, and by filing them in portfolios of cheap clayboard of the folder dimension, with stiff backs hinged with binder's cloth or buckram and a pair of tie tapes. If these portfolios can be fitted to slide-boxes of the same material and make, it will be found most satisfactory next to regular bound volumes. The cost of these portfolios is but a few cents, and with the slide-box they may be obtained in quantities from any good bookbinding establishment quite cheap. This method makes for economy of storage room, since the boxes stand on the shelves like books and the tie tapes and side pressure (the portfolio should be snugly filled) serve to keep the contents from scraping at the bottom. When papers are stored thus, the manila folders should be labeled as necessary in the upper lefthand corner, which makes for ease of consultation; but it is quite permissable to refrain from using this manila folder, which affords only a small amount of protection and adds greatly to the time necessary for filing. Manuscripts should be stored *flat*. Never, under any circumstances, rolled up or folded into the diabolical old-fashioned filing cabinet. One fold in a manuscript is a step from the path of righteousness, two a misdemeanor, while three should be classed with felony. Where papers are too large to be stored when opened to their

original size, they should be deliberately cut (with straight-edge and knife, never with the scissors) to the size most practicable, and at the same time necessitating the least number of cuts; they should then be hinged with lightweight tracing linen and folded flat to the size required. The reason for this apparent brutality is that the size of the manuscript necessitates folding in any event, and sooner or latter it would break in the folds, so it is better to make a clean cut between the lines of writing and fully protect the manuscript with a hinge. To allow it to wear out with time and usage risks the destruction of two or more lines of writing.

Repair work of any important character should never be attempted by any but experienced hands. A wide knowledge of paper, the kinds, qualities, effects of age and accident and its behavior under every condition is necessary before one is justified in working on a manuscript of value. A few hints of a general nature may be given, however. Every manuscript should be cleaned and pressed—that is, all the wrinkles removed and the smudgings of dirt lessened. To accomplish this if the manuscript is much begrimed but the paper still retains its life, it should be immersed in *warm* (not hot) water in a flat pan, similar to a photographer's developing tray, and rocked gently for a time. This is a perfectly safe proceeding for any manuscript prior to the year 1800 which is not mildewed or brittle. After that date the quality of the ink is doubtful, and, though much of the writing of the first decade of the nineteenth century is safe, too much care cannot be observed in dealing with it. A manuscript in ink that shows the slightest tendency to run must never, of course, be moistened. The difficulties encountered with the aniline and cheapened inks of the early 1820's are too many and varied to be disposed of in a paragraph, and must be dismissed with the suggestion that it is best to turn such matters over to the man who is skilled in the use of sizing and whose practical knowledge and experience are sufficient to overcome the difficulties. After the tray bath the manuscript is placed between blotters; the upper blotter is then rubbed with gentle pressure for a few moments. Never, under any circumstances, rub directly upon a damp manuscript, and only under most exceptionable circumstances upon a dry one.

If the manuscripts are not soiled enough to need a bath, they are sandwiched between sheets of *damp* (not wet) newspapers (never the Sunday colored supplement), a single sheet of newspaper, a single

sheet of manuscript, another news-sheet, another manuscript, and so on. The degree of dampness of the news-sheets should be that which just stops short of glistening in reflected light. After three or four hours the manuscripts should be removed from the news-sheets and placed between sheets of smooth, white, unglazed pulp-board, sandwiched singly as between the newspapers. The pulp-board is sufficiently porous to absorb moisture, and is best adapted to this particular need. A pile of these, a foot or two high, may be placed at one time in the press. Here they should stay about ten hours, care having been taken in placing them between the boards to see that no edges are turned nor wrinkles folded in. At the end of that time the manuscripts are dried out perfectly flat and present a marvelously better appearance. The torn or dilapidated manuscripts are then ready to be repaired; but on this a volume could be written without exhausting the subject. The methods used by the Library of Congress were borrowed from those introduced and applied with such great success by Father Ehrle of the Vatican Library. They have been, of course, modified and adapted to our particular needs and developed by experiment and practice until they are now competent to satisfy every legitimate demand made upon them. We use for protecting and strengthening our manuscripts a fine, mercerized bolting cloth called crepeline, which is a mixture of cotton or silk gauze, sometimes known under the trade name of chiffon No. 6486. It is, or was, of French manufacture, and can be obtained from almost any large dry-goods house. It is heavy enough in texture amply to strengthen the most dilapidated manuscript, yet so light in weight and loose in weave as to be barely discernable when properly applied. It is pasted to the manuscript with a flour and water paste of the following formula: 1 *cup of best wheat flour;* 3 *cups cold water;* ¼ *teaspoonful of powdered alum;* 4 *grains of white arsenic.* Beat all together until free from lumps; put in a double boiler and let it boil for ten minutes. When cold remove skin from top and beat up well.

This paste is used for all our work. Mucilage or the various manufactured white pastes on the market should never be used for manuscript work. They often granulate and stain, and are always a doubtful quantity. The manuscript having been cleaned, pressed and repaired, by patching where necessary, it is thinly coated with the paste by means of a generous size camel's hair brush and the crepeline

laid on. It is then placed between sheets of paraffine paper, put between pulp boards and put in press for fifteen minutes. It is then removed from the press, the paraffine paper is taken off, and it is again placed between sheets of pulp boards under very slight pressure until dry. One side of the manuscript should not be crepelined unless the other is also, for the resultant unequal strain will tend to keep it ever in a state of curl that increases the liability to injury each time it is handled. For the same reason parts of the manuscript should not be covered with the crepeline. Either encase the document entirely, *recto* and *verso,* or put no crepeline on it at all, as it is not a substance which can be used for patching. Paper of the same weight, weave and age is the only satisfactory substance for patching a manuscript; but a general description of patching methods would be hardly intelligible from the infinite involved detail which is dependent upon circumstances.

Parchments minus seals may be treated like paper in order to remove wrinkles, though it will be found that they are much less tractable than paper; and the best results obtainable are often temporary. A great deal of the wrinkling can be smoothed out, though curling and variation in dimension are almost always present. This is due to the fact that parchment is sensitive to every change in weather conditions and to its varying thickness, which is sometimes considerable, even in a small skin. It is fundamentally necessary that parchment be kept under pressure at all times when not being consulted. The lack of uniformity in size and shape, too, renders it an awkward substance. It can be bound, but its bulk is such that even in a bound volume the interleaving, mounting or separating sheets should be of card or bristol board. This adds necessarily to the size and weight of the volume, while it cuts down the number of parchments possible in each. Seals also introduce an awkward element, since most parchment seals are pendant rather than attached. Where this is the case, such as the leaden seal of the Pontifical documents from the Vatican or the encased wax impression popularly known as the "snuff-box," it is out of the question to mount them in a volume. It must be given a separate portfolio of stiff boards, preferably buckram or canvas covered, with a stiff, square pocket of proper size to contain the seal attached to an outer edge. Then, if an indented cut is made in the edge enclosed by the pocket, so that the cord or ribbon attachment of the seal can fit therein, both parchment

and seal are amply protected. One of the portfolio tie tapes should be fastened to the outside edge of the seal box, so that the tapes when tied prevent the seal from sliding out. Where such a parchment belongs in a volume its location in portfolio form should be entered on a page left blank for the purpose in the volume. In the case of attached seals,—wafer, embossed or wax, protection is obtained by inserting an interleaving sheet of cardboard somewhat thicker than the seal projection, hinging it in front of the manuscript and cutting an opening in the card so that it falls directly over the seal. Where it is possible to bind collections of manuscripts, this should always be done, and here the papers should be repaired if possible and mounted upon sheets of thin rope-manila, as the strongest and most durable of papers, while at the same time the cheapest. For looks, however, but for no other reason, white paper may be used for the mounting sheet, and in this case thin linen ledger or a heavy bond is good. In all cases the mounting sheet must be cut with the grain of the paper running the vertical dimension to insure flexibility in opening after binding, a thing impossible if the grain of the paper be horizontal. Manuscripts, however, should not be mounted unless they can be bound at once, as handling in the mounted form, while unbound, greatly increases the liability of damage. The mounting sheet should allow a full inch and a half to the left, beyond the desired size of the page, for the binder's fold and stitching; the established size of the page depends upon the average size of the manuscripts to be bound. A margin of two or three inches all around the manuscript is ample; but, if there are many extra large manuscripts in the collection, a size must be decided upon that will accommodate them with the least amount of cutting and hinging and, at the same time, not increase, unnecessarily, the size of the volume for the sake of a small percentage of the papers. A good average size for the mounting sheet is 10 inches wide by 14 inches high, exclusive of the necessary extra margin for the binder's use. The general method of mounting is with strips of the lightest weight architect's tracing linen (the white, not the blue tinted) about one-half inch wide, impinging equally upon manuscript and mounting sheet with a fraction of an inch free from paste to allow free play as a hinge. It is usually necessary to take off the glaze of the linen by wetting in order to insure that the paste will hold; but this makes the material more opaque, which is one of the reasons why the very lightest-weight linen should

be obtained, since it sometimes happens that a small part of the writing must be covered by the hinge. A good bond paper is a fair substitute for the tracing linen; but care must be used in cutting this with the grain of the paper running lengthwise with the strip to prevent unsightly wrinkling and other handling difficulties. There are different methods of placing this hinge, either concealing it or not, as desired, by folding and various little knacks in performing this pasting work, such as the use of protecting slips to gauge the paste line, overlap in strip length and paste-moistened fingers to prevent reduction of the sticking area, should be mastered if satisfactory results are to be expected. Do not cut these strips with the scissors; a sharp knife and a straight-edge should be used in all work where a cut of greater length than an inch is needed. At times the nature of the manuscript is such that it must be hinged at the top instead of at the side; in such cases it is a wise precaution to paste a neatly-printed warning at the top of the mounting sheet, otherwise the investigator will half tear the manuscript from the mount, if he does nothing worse, before he discovers the unusual location of the hinge. Once the manuscripts are mounted, they should be bound. Any convenient number of sheets to the volume may be established; but a thickness of over two inches will be found cumbersome to handle and, with increased difficulty in handling, comes increased danger of accident to the manuscripts. The advantages of preservation in bound form are too obvious to need discussion; but a collection likely to receive numerous additions should not be bound until the chance of increase has largely disappeared. As the compensating stubs, always necessary in bound volumes of manuscripts, will easily take care of a dozen or so papers per volume, the possibility of a small number of accessions is hardly an offset to the continued risk of unbound manuscripts.

It is a mistake to assume that manuscripts can be mounted satisfactorily in previously-made blankbooks. The difficulties incident to proper mounting are such that the amount saved in binding costs is more than balanced by the time consumed in struggling with the inherent perversities of blankbooks, to say nothing of the risks of damage to the manuscripts in such a process.

Apparently the time has not yet arrived when a move can be made towards centralizing the Catholic records in the United States, yet the idea, even now, can be given serious consideration. The records of the various religious Orders will never, perhaps, be permitted to

pass from under the direct control of the Orders themselves; but consideration of possible plans looking to the systematic transfer of the archives of the secular clergy, which have ceased to have an administrative value, to a central depository such as might be developed at the Catholic University of America, at Washington, may be productive of wholesome results, both for the future historian of the Church as well as for the historian of our nation. The Church is acquiring more and more a predominant part in the religious activities of the country, and her history will only be written adequately when the custodians of her archives meet the research-worker at least half way.

J. C. FITZPATRICK,
Assistant Chief, Manuscript Division,
Library of Congress.

THE RIGHT REV. RICHARD LUKE CONCANEN, O.P., THE FIRST BISHOP OF NEW YORK (1747–1810)

I. CONCANEN THE PRIEST[1]

The little that has been written on the first bishop of New York, the Right Rev. Richard L. Concanen, is replete with statements that are vague and inaccurate,—oftentimes, indeed, quite erroneous.[2] This fact, together with many urgent requests from various quarters for fuller and more reliable information about that distinguished churchman, is father to the present article. It has been the good fortune of the writer to collect considerable data on Dr. Concanen, much of which is in the form of letters from the learned Dominican's own

[1] The annexed bibliography will show the reader the material used for this sketch of Bishop Concanen. I. **Sources**: **A. Mss.** *Archives of the Dominican Master General*, Rome; *Archives of San Clemente*, Rome (i. e., notes furnished to the writer from these archives by Father Louis Nolan, O. P.); *Archives of Haverstock Hill*, London; *Archives of Tallaght*, Ireland; *Archdiocesan Archives*, Dublin; *Archives of the Propaganda*, Rome,—(1) *Irlanda*, 1811-1815, Vol. 19,—(2) *Diario di Propaganda*, 1808-1814 (*Sommario*, 1810-1814, No. 27),—(3) *Congregazioni Particolari*, Vol. 145,—(4) *Atti* of 1814,—(5) *America Centrale*, Vols. 3 and 4; *Archdiocesan Archives*, Baltimore; *Catholic Archives of America*, Notre Dame University. To these may be added *Notes on Bishop Concanen* furnished to the writer by Rev. Humbert McInerney, O. P. **B. Printed**: *Analecta Sacri Ordinis Praedicatorum*, March, 1899, and January, 1900 (article: *Notes à servir pour l'histoire de l'Ordre des Frères Prêcheurs dans les Etats-Unis d'Amerique*, which is copiously footnoted with documents); Cardinal Moran, *Spicilegium Ossoriense*, Vol. III, pp. 525-550. Dublin, 1884. II. **Works: A. General**: Bayley, *A Brief Sketch of the History of the Catholic Church on the Island of New York*. New York, 1853; Maziere Brady, *The Episcopal Succession in England, Scotland and Ireland*, Vols. 1 and 2. Rome, 1876-1877; Clarke, *Lives of the Deceased Bishops of the Catholic Church in the United States*, Vol. I, pp. 140-143. New York, 1888; *Archivium Hibernicum*, Vol. I (1912), pp. 222-247; Cogan, *The Diocese of Meath, Ancient and Modern*, Vol. III, pp. 196-286, *passim*. Dublin, 1870; De Burgo, *Hibernia Dominicana*. Cologne, 1762; De Courcy-Shea (i. e., De Courcy translated and enlarged by Shea), *The Catholic Church in the United States*, pp. 361-368. New York, 1856; Fahey, *History and Antiquities of the Diocese of Kilmacduagh*, p. 378. Dublin, 1893; Gams, *Series Episcoporum Ecclesiae Catholicae*, pp. 171 and 225. Ratisbon, 1873; O'Hart, *Irish Pedigrees*, p. 234. Dublin, 1876; Nolan, *The Irish Dominicians in Rome*. Rome, 1913; O'Heyne (Coleman's edition and translation), *The Irish Dominicians of the Seventeenth Century*. Dundalk, 1902. (Coleman has added to the above work a supplement entitled: *Ancient Dominican Foundations*. This supplement was published in separate book form at Dundalk, 1902).

pen. We venture to hope that, through a judicious use of this data, we may be able to give in compact form a sketch of him which is as accurate as can now be written, and as complete as our purpose and the space at our disposal permit.

Of Bishop Concanen's parentage, the exact place and date of his birth, his early education or the time of his entrance among the Friars Preacher, the writer has been unable to learn little that is definite. It is certain, however, that he was a native of Ireland, and that he was born in Connaught, in the ecclesiastical province of Tuam. Both the county of Galway and that of Roscommon have been given the honor of being the place of his birth. A letter to Bishop Carroll (December 20, 1803), in which he says he was then fifty-six years of age, proves that he was born about 1747. That his family were well-to-do and that he received a good elementary education are seen in the same document, where he calls a Father Connell or O'Connell, a former Jesuit, his "old-time friend and school-fellow." [3] No doubt

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O'LAVERTY, *Bishops of Down and Connor;* PALMER, *Anglia Dominicana,* Part I, ad annum 1806 (MSS. in *Haverstock Hill Archives,* London); RENEHAN, *Collections on Irish Church History.* Dublin, 1861; REUSS, *Biographical Encyclopedia of the Catholic Hierarchy in the United States,* Milwaukee, 1898; TREACY, *Irish Schools and Scholars in Penal Days;* O'GORMAN, *A History of the Roman Catholic Church in the United States* (Vol. IX in The American Church History Series). New York, 1895; SHEA, *The Life and Times of the Most Rev. John Carroll.* New York, 1888; *A History of the Catholic Church Within the Limits of the United States,* Vol. III. New York, 1890; SMITH, *The Catholic Church in New York.* New York, 1905. (The last three authors mentioned are not only quite unsympathetic, but positively unfair and unreliable in their treatment of Bishop Concanen). *The Dominican Year Book for 1913,* pp. 74 and ff. (article: *Saint Rose's Priory, Springfield, Washington County, Kentucky,* by V. F. O'DANIEL). **B. Special**: *Il Rosario,* Vol. X (October, 1908), pp. 450-463 (article: *Il Primo Vescovo di New York, Mons. Riccardo Luca Concanen,* by FRA REMIGIO (Remi Coulon); *Le Rosaire,* November, 1912, pp. 347-349 (article: *Les Evêques Dominicains aux Etats-Unis*); *Allocution* (French) *of the Most Rev. Hyacinth Cormier,* O. P., December 10, 1911, on the occasion of taking possession of his titular chuch of the Minerva by Cardinal Farley. (The articles of *Il Rosario* and *Le Rosaire* and Father Cormier's *Allocution* give much valuable matter on Bishop Concanen; but they contain a number of inaccuracies).

[2] NOLAN, *The Irish Dominicans in Rome,* pp. 40-50. Rome, 1913, is a noteworthy exception to this. Father Nolan, always careful, and having under his eye much first-hand information, gives many valuable facts on Bishop Concanen. Yet even he errs in the date of the Bishop's death, and possibly also in that of his ordination.

[3] As will be seen in the course of this sketch, Father Concanen repeatedly calls this priest Connell, while Bishop Carroll speaks of him as Rev. Mr. O'Connell. The Society of Jesus was suppressed at this period, and Father

he completed his classical course before joining the Dominicans. Circumstances hostile to Catholic schools in Ireland at that period obliged the youth of the country to repair to the Continent for their education. There are, therefore, strong reasons for believing that young Concanen attended a Jesuit or other English Catholic college abroad.[4] These same circumstances from the end of the sixteenth to the middle of the nineteenth century compelled the Friars Preacher of Ireland to establish novitiates and to prepare their subjects for the priesthood in continental Europe. They had three such institutions,—the College of Corpo Santo, Lisbon, Portugal; the College of San Clemente and San Sisto, Rome, and the College of the Holy Cross, Louvain, Belgium. It was to this latter convent, most probably, that Concanen made his way, when, feeling a call to a divine vocation, he sought admission into the Order of Saint Dominic.[5]

Connell or O'Connell, like his friend Bishop Carroll, belonged to it at the time of its suppression.

[4] Archbishop Troy, whose intimate lifelong friendship with Concanen and his admiration for the first Bishop of New York makes his authority in this matter unquestionable, tells us that Concanen was born in the ecclesiastical province of Tuam. (Cf. Troy, Dublin (?), September 9, 1809, to the prefect of the Propaganda, *Propaganda Archives, Irlanda*, Vol. 19, fol. 319). Rev. M. H. McInerney, O. P., now engaged in compiling the lives of the Dominican Bishops of Ireland, writes us that Concanen was born in County Galway, while Reuss, *Biographical Encyclopedia* (p. 25), asserts (on the authority of some father of the priory of Drogheda, Ireland) that he was a native of Roscommon. O'Hart (*Irish Pedigrees*, p. 234) tells us that the Concanens were chiefs in the baronies of Athlone and Ballymoe along the border of Roscommon and Galway, and it would seem that our friar was born either in the west of the county of Roscommon or in the northeastern part of that of Galway. This supposition would explain the difference of opinion or tradition of which we have spoken. Cf. *Il Rosario*, October, 1908, p. 452 (article: *Il Primo Vescovo di New York, Mons. Riccardo Luca Concanen*), and *Analecta Sacri Ordinis Praedicatorum*, March, 1899, p. 89 (article: *Notes à servir, etc.*), where we are told that Concanen was born in Dublin; but this is an error due probably to the fact that he was a member of the Dominican house of Dublin. All, or nearly all, who speak of the subject, give 1738 as the date of his birth; but the Bishop's own letter to Carroll shows that he was born nine years later,—about 1741. Rev. M. H. McInerney, O. P. (in notes to the writer) states that the subject of our sketch received his classical course in Ireland. But the facts given in our article seem to justify the belief that he studied in some continental College. His letters to Doctor Troy from 1808 to 1810 (in *Diocesan Archives* of Dublin,—in book form, but not paged or folioed) speak of a sister and a brother, and seem to show that the family had met with financial reverses; in his will he left a small sum to "my only sister."

[5] Nolan, (*o. c.*, pp. 17, 40); id., *Notes from Archives of San Clemente*, Rome. O'Heyne (Coleman's edition), pp. 112-120; Coleman, *Ancient Dominician Foun-*

The date of his entrance into the order and his age at the time can only be approximated through other known data. Father Louis Nolan considers it a certainty that Concanen, after completing his course of philosophy, came to San Clemente, Rome, to begin his theological studies, in June, 1769; and the bishop himself, as has been seen, is authority for placing his birth at about 1747. These facts warrant us in assigning the date of his entrance into the order as 1765 or 1766, and placing his age at eighteen or nineteen years.[6] When he received the religious habit he added the name of Luke to that of Richard, which he had received in baptism. From Louvain, when he had taken his religious vows, the young novice was sent for his philosophical studies to the great international Dominican House of Studies, the Minerva, Rome. Although there is no document to show that such was the case, the Irish friar's subsequent career justifies the belief that his brilliant talents led to his being sent, as was customary in such cases, to that celebrated institution of learning. On the completion of his course of philosophy at the Minerva (1769), as Father Nolan tells us, he went to the college of San Clemente to begin his four years of theology. There he studied under such men as the learned Father Thomas Levins and the great Father Thomas Troy, later Bishop of Ossory from 1776 to 1786, and from the latter date until 1823, Archbishop of Dublin and Primate of Ireland.[7]

From the time of his arrival at San Clemente it is easy to follow the course of Dr. Concanen's life until the day of his death, forty-one years later. At San Clemente, as is shown by the reports of the yearly examinations, the tireless application and great talent of the

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dations, pp. 84-87, and De Burgo, pp. 365-448, all speak of these three Irish foundations in Louvain, Lisbon and Rome; and Treacy, *Irish Schools and Scholars in Penal Days*, pp. 93 ff. and 104 ff., writes of those of Louvain and Lisbon. Louvain has evidently been mistaken for Lorraine, which is responsible for the often repeated error that Father Concanen made his novitiate in Lorraine. The Irish Dominicans never had a convent in Lorraine. *Cf.* Guilday, *English Catholic Refugees on the Continent*, pp. 30-36, London, 1914.

[6] If the young student had more than two years of philosophy and general theology before beginning the study of Saint Thomas Summa Theologica, as would ordinarily have been the case, he must have entered the order in 1765. This would make him eighteen years old at the time he received the habit of the Order.

[7] As it seems hardly probable that Concanen had only two years of philosophy and general theology, it is very likely that he studied philosophy for one year in Holy Cross College, Louvain, before going to Rome.

young student won the admiration of his superiors and professors. On one occasion, July 15, 1772, when he publicly defended a thesis on the Incarnation in the Basilica of San Clemente before an assembly in which were Cardinal Maresfoschi, Cardinal Protector of Ireland, Father Thomas de Boxadors, Master General of the Order, and other noted ecclesiastics, our talented young friar distinguished himself so well that the Cardinal warmly congratulated Father de Boxadors on having Irish students at Rome, who were an honor both to their order and their country. But to one who can read behind these reports it is clearly evident that Concanen was not less conspicuous for his sterling virtues and exemplary religious life than for his talents and industry. In accordance with an immemorial custom of his Order, Concanen was raised to the priesthood before the completion of his studies. This event, as Nolan tells us, took place in the Basilica of Saint John Lateran on December 22, 1770, the consecrating prelate being the Most Rev. Francis Matthon, Patriarch of Alexandria.[8] Father Concanen's progress in his studies was rapid and thorough. Accordingly, early in 1773, at the request of his superior and professors, the Father General of the Order granted him a dispensation, shortening his course of theology by six months. He then obtained the Dominican Lectorate of Sacred Theology after a brilliant examination (February 4, 1773). With this began the distinguished career for which he seemed destined from the beginning. On March 17 of the same year he was appointed Master of novices at San Clemente, a responsible position, which he filled with credit until his resignation, seven years later (December 5, 1779). In quick succession the young priest was appointed to the offices of secretary of the conventual Council (June 30, 1773), professor of philosophy (September, 1773), superior of his Convent (September 26, 1774), and master of studies on November 15, 1775.

These various positions were more than the zealous man could attend to or his strength stand. When Father John Connolly (who was later to succeed him in the See of New York) came from Louvain on June 6, 1777, Concanen resigned the post of Master of

[8] As it would be an extraordinary thing for one to be ordained so early in his studies, we are inclined to believe that there is an error in this date, and that Concanen was ordained in 1771, not 1770. This supposition seems to be sustained by the fact that the *Analecta*, ut supra, speaks of him as a priest for the first time in April, 1772.

students in favor of his younger colleague. During the same year Father Concanen was elected a second time subprior of San Clemente; but for the same reasons he also resigned this office, July 2, 1778, and was again succeeded by Connolly, October 2, 1779. Concanen, whose two years as teacher of philosophy and four as professor of theology had brought him distinction, became Regent of studies at San Clemente at the age of thirty-two. During the same year he received the unanimous vote of the fathers of the house for his appointment as their prior; but the Father General, much to Concanen's gratification, refused to grant a dispensation from the constitutions of the Order, forbidding the same man to be both superior and regent in a formal house of studies. In addition to his other talents, he manifested noted financial ability. Thus, on March 2, 1881, he was appointed Syndic to his convent; and on June 20, 1881, he was again elected prior. This time Father de Quinones granted the required dispensation. But the next year Concanen resigned the regency over the studies, and was succeeded for the third time by Connolly. Father Concanen held the office of prior of San Clemente for a period of six years, or two successive terms. Connolly also succeeded him as prior. Besides being a zealous promotor of religious observance and education, Concanen was a splendid administrator, and improved the Convent in numerous ways. Some of the improvements he made, it is said, are visible to this day. We have mentioned, somewhat in detail, the many offices held by Father Concanen, for they go to show what manner of man he was. Although his various positions and duties as superior and professor, in which he acquired the reputation of being one of the learned men of Rome, required much time and labor, his sphere of activity was not confined to the lecture hall or the conventual precincts. His zeal for souls led him to do much preaching. Possessed of no ordinary talent for languages, he spoke the tongue of Dante like a native. Gifted with the divine afflatus, he acquired a high reputation as a pulpit orator; and, what is rare for foreigners, he became recognized as one of the Eternal City's eloquent preachers in Italian.[9] His religious spirit, ability and sterling worth caused him to be held in great

[9] The tradition of Father Concanen's proficiency in Italian and his eloquence still lives at San Clemente and among his brethren in Ireland. It is remarkable how his memory continues to be cherished at San Clemente after the lapse of more than a century,—a sure proof of the strong impress he left on the place.

esteem by the highest authorities in his Order. For these reasons, on the expiration of the second term of his priorship at San Clemente, he was appointed Penitentiary-apostolic at the Basilica of Santa Maria Maggiore. About the same time he was summoned by Father de Quinones to the Minerva, the home of the Order's Master General, to be one of his companions or assistants, and was made titular Provincial of Scotland. The fact that Concanen was assistant for German and English speaking countries shows that he knew German in addition to English, French, Italian, Irish and Latin. In 1792 or 1793, after the death of Father Charles O'Kelly, Concanen, who had meanwhile been advanced successively to the Dominican degrees of Bachelor and Master in Sacred Theology, was promoted to succeed Dr. O'Kelly as theologian in the historic Casanate Library attached to the convent of the Minerva.[10]

In addition to all this, shortly after his promotion to the See of Ossory (1776), Bishop Troy, a lifelong friend and admirer of Dr. Concanen, appointed the tireless Friar Preacher his agent at the Propaganda. This position Concanen continued to hold, when, ten years later, Troy became metropolitan of Dublin. Nearly all the prelates of Ireland followed the example of their great leader, and it was not long before his chosen agent at the court of Rome became the agent for them also. Possibly because the fame of his efficiency and willingness, when asked, to aid the Church in other distant lands

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[10] The MSS. *Acts of the Chapter of the Irish Province in 1777* show that his brethren then requested that Father Concanen be accorded the degree of Bachelor of Theology; while those of the chapter of 1789 show that he was then a Master. Both of these mss. are in the *Tallaght Archives*. We have not been able to find the exact date these degrees were conferred upon him. To a letter of Archbishop Troy (December 14, 1793), asking that Concanen be appointed a theologian to the Casanate Library to succeed Doctor O'Kelly, Father de Quinones has appended these words: "Che ho piacere d'aver prevenuti i suoi desideri, e che però veda se gl'occore altro in cui posso compiacerlo," which show that this honor had been conferred on Concanen prior to that date. (Troy, Dublin, December 14, 1793, to Quinones, Rome; *Archives of Dominican Master General, Miscellanea Provinciae Hiberniae, Codex* XIII, 157. (This letter is published in the *Analecta*, ut supra, p. 91). The Cassanate Library, although despoiled of many of its precious volumes and manuscripts by Napoleon, remains to this day one of the finest theological and philosophical libraries in the world. It was founded and endowed late in the eighteenth century by the learned Cardinal Girolamo Casanate, whose love of Saint Thomas Aquinas led him to make this disposition of his wealth in order to propagate the teaching of the great Dominican theologian.

than that of his birth had gone abroad, we find this zealous son of Saint Dominic acting in the same capacity for Bishop Milner and other Vicars-apostolic of England, for the missions of Holland, Martinque, etc., and finally for Bishop Carroll of Baltimore.[11]

These duties and the exact care with which he discharged them made Father Concanen's career in the capital of Christendom one of singular brilliancy and usefulness amidst the host of learned and distinguished personages gathered there from all parts of the world. They brought him to the knowledge of all Rome and into intimate contact with the Holy Father and the Cardinals of the Propaganda. Possibly no name was better or more favorably known in the Eternal City than his. He became a favorite of Pius VI, who sent him to Ireland in July, 1792, with the pallium for Most Rev. Richard O'Reilly, Archbishop of Armagh. On November 19, 1798, he was appointed by the same Pontiff Bishop of the united Sees of Kilmacduagh and Kilfenora, Ireland. But Concanen's religious humility forbade him to accept the honor. Pius VI, then in exile, died (August, 1799) before his refusal could be acted upon; and it was not until after Pius VII had ascended the throne of Peter (March 14, 1800) that Father Concanen succeeded in escaping the dreaded dignity. He thus speaks of the event to a friend:

> ". . . Conscious of my inability for the awful Episcopal Charge, I have, from the very beginning, renounced my appointment. Tho' my resignation cannot be accepted of till after the election of the new Pope, yet I have no room to doubt but it will be readily admitted; especially as I have forwarded and recommended to the Cardinals of the Sacred Congregation a proposition received this week from the Canons and Priests of the two united Dioceses, to which I am nominated, in favor of a most deserving Gentleman, a Mr. Archdeacon, native of Cork. I am resolved to live and die in the obscure and retired way of life I have chosen from my youth. . . . ."[12]

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[11] Concanen, Rome, to Carroll, December 20, 1803, (*Baltimore Archives*, Case 2, T. 1); Concanen to Troy, March 25, May 21, 1808; March 22, May 20, and September 27, 1809; January 3 and 25, April 18 and June 3, 1810, (in the *Dublin Archives*, ut supra).

[12] MAZIERE BRADY, *Episcopal Succession*, Vol. I, p. 231, and Vol. II, p. 168; FAHEY, *History and Antiquities of the Diocese of Kilmacduagh*, p. 378; Concanen, Rome, February 22, 1800, to Rev. William O'Brien, New York (*Baltimore Archives*, Case 2, T. 1); the Prefect of Propaganda, May 24, 1808, to Carroll (*Propaganda Archives, America Centrale*, Vol. III, ff. 306-307); *Atti* of the

Again, in 1802,[12] Concanen was proposed for the See of Raphoe; and it is probable that his resolution not to accept any such ecclesiastical dignity prevented him from being appointed its bishop.[13] Pius VI was an intimate friend of Father Concanen, but Gregory Louis Chiaramonti, Cardinal Bishop of Immola, who was elected as his successor at Venice on March 14, 1800, and who took the name of Pius VII, soon became even a more ardent admirer of the learned Dominican.[14] Concanen was at the full tide of his usefulness at the time Pius VII ascended the papal throne. He had shortly before prepared the way for a correspondence with Bishop Carroll from which was soon to rise a strong bond of friendship and affection between the American son of Saint Ignatius and the Irish son of Saint Dominic, and which was to be of great aid to the former in his efforts in behalf of the Church of the United States. He had, moreover, long entertained a predilection for America and Americans, and had cherished an ardent desire to come to missions here, a desire which had been thwarted only by his duties at Rome.

The correspondence between Rev. R. L. Concanen and the father of the Catholic heirarchy of the United States began, it would seem, through two other Friars Preacher who were intimate friends of both,—Archbishop Troy of Dublin and Rev. William O'Brien, the

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Propaganda for 1814 (fol. 194). Gams, as is shown by Brady, Fahey and the Acta of 1814, is in error when he gives March 21, 1799, as the date of Concanen's appointment to Kilmacduagh and Kilfenora. Concanen's letter and the same *Atti* set aside the assertion of DeCourcy-Shea (p. 363), Clarke (p. 142) and others that he declined his Irish appointment because of the damp climate of Ireland, and accepted that of New York in preference. *The two appointments were ten years apart.* The *Atti* tell us that he declined the Irish sees with the greatest humility—"con somma umiltà."

[13] *Atti* of the Propaganda, 1814 (i. e., the *"Ristretto,"* or résumé of what had been previously done for the Church in the United States), fol. 194.

[14] BAYLEY, CLARKE, DECOURCY-SHEA, NOLAN and the Prefect of Propaganda, as in note 15. BAYLEY, *o. c.*, p. 54, in a note, says that Bishop Bruté, in a manuscript sketch of Catholicity in the United States, says of Concanen that he was "très cher à Pie VII." SHEA, in a note on page 630 of *Life and Times of the Most Rev. John Carroll*, says that in the French text of a pamphlet entitled: *Instructions on the Erection of Four New Catholic Sees in the United States and the Consecration of Their First Bishops*, one reads: "Le R. P. Luc Concanon, Dominicain dont la personne etoit particuliérement chère au St. Pére." The French of this pamphlet was also probably from the pen of Bishop Bruté, who was especially interested in matters of this character. Although the writer sought in many places to find these two documents, his search was without fruit.

latter the pastor of Saint Peter's Church, New York. In October, 1799, Father O'Brien, evidently at the request of Bishop Carroll, wrote Dr. Concanen in order to enlist his services at the Propaganda in behalf of the venerable prelate in the matter of a misunderstanding about the Faculties of missionaries laboring on the American missions. Carroll had himself written to Archbishop Troy to procure for him duplicates of the Bulls appointing the Right Rev. Leonard Neale coadjutor to Baltimore. Troy placed the matter in Concanen's hands, and the latter's letter to Father O'Brien reveals a beautiful character ever ready to help the Church, when his aid was sought, yet of so delicate a poise that he could not assume an authority that had not first been bestowed upon him.

> ". . . On receipt of your letter, I immediately translated it into Italian, and sent it, with additional remarks, to my good friend, Monsignor Brancadoro, who is ill, and still keeps his bed at Venice. I here send you his answer per his secretary, Canonico Marzio. Doctor Carroll honoured me with a few lines at the end of your letter. Be pleased to present my humble respects and compliments to his Lordship; and assure him, that it will give me particular pleasure to be honored with his commands. I can with veracity affirm, that there is no Prelate under the care of Propaganda more esteemed by the Sacred Congregation than his Lordship most deservedly is. In my letter to Monsignor Brancadoro I remarked the usual and constant stile of the Prefects of the Sacred Congregation, who never granted (nor indeed ought, or can they) independent faculties to any Missionary Apostolic; it is therefore the worthy Bishop's care to look to the Character and Information of the missionarys, especially volunteers, who go out from Europe, before he grants them the usual powers. Doctor Troy commissioned me in a letter of December last, to procure duplicates of the Briefs for Doctor Carroll's Coadjutor. I solicited the business here: the Briefs have been received, and as I had no commission from Doctor Carroll to take them up, they were forwarded by one of the clerks of Propaganda (Abbé Argenti), and were sent to the care of Monsignor Erskine at London . . . I beg, my dear friend, you will write me as often as you can. . . ."[15]

At this period Concanen's heart was heavy at the sight of the persecutions to which the Church was subjected in Rome. On Febru-

[15] Concanen, Rome, February 22, 1800, to Rev. William O'Brien, New York. (*Baltimore Archives*, Case 2, T. 1). There are in these archives six letters of Concanen to Carroll, besides this one to O'Brien, in Case 2, T. 1. This letter is published in *American Historical Researches*, Vol. 26, July, 1909, pp. 241-242.

ary 10, 1798, a French army under General Berthier entered Rome, declared a republic five days later, made Pius VI prisoner, and finally led him away into exile. Through the sacrilegious deeds of Bonaparte the papal government was brought almost to ruin, the Eternal City plundered and its institutions, including San Clemente and the Minerva, wrecked or brought to great suffering. Concanen's affliction over the catastrophe is shown in the letter just quoted, where he says:

> "Your kind letter of the 7th October, tho' it conveyed very little news regarding your own person, filled me however with uncommon satisfaction, by removing the apprehension I was under for your health, and existence, after all we had learned here of the yellow fevers, and the pestilence that so long troubled that, otherwise, happy quarter of the globe. Happy indeed has it been for you to be so far off from the dismal scenes, and horrid convulsions which have agitated every part of Europe, this time past. May God, in his mercy, grant that they may be near to finish. Tho' I have been a spectator and sufferer during the sacrilegious depredations and most tyrannical oppression of this devoted city for almost nineteen months, yet I cannot venture to describe even a part of the calamities we underwent; from the public papers you will have heard too much of them. Our present situation under the Neapolitan Government is far from being comfortable; and I fear the coalized Catholic Princes are very little disposed to restore to the future Pope his temporal domain. Our hopes are chiefly placed in the generosity and protection of the English and Russians. Strange metamorphosis! . . ."

Father John Connolly, of whom mention has already been made, saved San Clemente from suppression and probable destruction by the French Directorate in 1798 and 1799. But before this house of refuge for the Irish Dominicans finally passed through the crisis of the French occupation of Rome, though he continued to reside at the Minerva, Father Concanen was again (1802) placed in temporary charge of the temporal affairs of his cherished alma mater. Quite possibly, indeed, the trying scenes the earnest friar had witnessed in Rome made him all the more anxious to aid religion in other parts of the world. That he took a keen interest in the Dominicans of his own province of Ireland is shown by his letters, which are still extant in the *Archives* of that province; while the part he played in the establishment of the first province of his Order in the young Republic of the United States entitles him to the honor of being one of

its co-founders. Indeed, as is evident from the extant documents in the case, had it not been for Dr. Concanen's sympathetic co-operation in the undertaking, it is almost certain that Father Edward D. Fenwick and his three English confrères would never have succeeded in obtaining permission to raise the standard of Saint Dominic on our shores. The love of the Most Rev. Joseph Gaddi's Irish assistant for our American missions brought them the aid of an organized body of his Order many years earlier than such a power for good would have been otherwise obtained.[16]

Father Concanen's zeal was extended to the Church at large, and embraced religious Orders other than his own. His extant letters to Bishop Carroll (written before he became the first Ordinary of New York), while revealing still further his open character, give a very clear idea of his desire to do good, of his businesslike method, his anxiety for the restoration of the Society of Jesus, and of the amicable relations and feelings of mutual esteem which existed between him and the Bishop of Baltimore, as well as his interest in the American Church.

"My Lord.—Had your Lordship [he writes in the earliest of these] known the particular pleasure I feel in being honoured with

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[16] There are in the Dominican archives of Tallaght, Ireland (not indexed at the time of our investigation), several letters of Concanen which show that his long years of absence did not chill his love for his own province and native land. His interest and effective influence in the establishment of Saint Joseph's Province of Dominicans in the United States are seen in his letter, Rome, November 19, 1803, to Rev. Edward D. Fenwick, Surrey, England, (*Archives of Haverstock Hill*, London—not indexed), and from nine letters of Fenwick to Concanen, written both from England and America. These letters are in the *Archives* of the Dominican Master General, Rome (*Codex* XIII, 731); but are all published, with other documents bearing on the same subject, in *Analecta*, ut supra, vol. IV (March, 1899), pp. 86-108, and vol. IV (January, 1900), pp. 427-446. Unfortunately only one letter of Concanen to Fenwick, that referred to above, is now extant. Long, relentless persecution had brought the Dominicans of England to dire straits, and the outlook had grown still more gloomy through the suspension of their Houses on the Continent by the French Revolution. For this reason, three of their able men offered their services to their American colleague, Fenwick, to establish their Order in his native land. But, quite naturally, the home authorities were opposed to such an enterprise. The matter was referred to the higher authority at Rome. Through Concanen, whose keen foresight told him the possibilities for the Church and his Order in the new republic, and whose love for our missions probably predisposed him to the American project, the question was decided in favor of Fenwick and those who desired to follow him.

your correspondence, and commands, I presume you would be so good as to confer oftener on me the honour of both. I presume that you shall ever find me faithful and most attentive to the confidence and business you may be pleased to trust me with: and I will cheerfully and disinterestedly concur with my old friend and schoolfellow, Revd. Mr. Connell [? O'Connell] in minding your concerns here; particularly when his gouty indisposition may keep him confined. I enjoy, thanks be to God, perfect health in my ripe age of 56 years; and continue to do the business in this Court of almost all the Prelates of Ireland, of some of the Apostolical Vicars of England, and of the Missions of San Domingo, Martinica [? Martinique], Holland, etc.; and, therefore, hope to prove active in service.

"On receipt of your most esteemed favour of the 19th September, I instantly made diligent enquiries concerning your letters and communications in the Office and Registers of Propaganda, where I found that all your former letters had been answered, and all your demands fully satisfied. Your faculties, both ordinary and extraordinary, have been confirmed, and new ones added. A *Sanatoria* has been granted for such Dispensations as required it. All your petitions, with the power of reciting some new offices, were also granted. The Originals, and a Duplicate of all these Rescripts were at different times sent off by our friend Mr. Connell, who unluckily, tho' thinking to do well, entrusted them to the care of some English travellers, that passed here, and after, must have neglected to forward them from England. I demanded a triplicate copy of all the aforesaid papers; but in finding that Abbé Connell had dispatched one on the 26th of August last, thro' Mr. Philip Filicchi of Leghorn, I suspended troubling the Sacred Congregation till I shall have the pleasure of hearing again from your Lordship; for I must suppose you will have received this third copy.

"I long to hear of your having established an Hierarchy in that happy country, and of having the satisfaction of greeting your Lordship as Archbishop of Baltimore. I am confident that this project would tend to the benefit and increase of our holy Religion; and would be the means of providing more missionaries for your good people. . . . A Mr. Fenwick, an American of my Order, proposed some time back, his plan, and wish for establishing a Convent, or College in some part of that country. I remitted him to your Lordship's will and determination on this plan; [for] which, if favorable, he will have every due encouragement from this quarter. I am of opinion that you might prevail upon Cardinal Borgia, to maintain for your mission two youths in some college in this city, tho' that of the Propaganda be not yet re-established; or else, His Eminence could be prevailed upon to allow you a subsidy for supporting some students in your Seminary there. In your next letter

to him be pleased to expose the scarcity there is of labourers in that part of the Vineyard of the Lord. I'll expect the pleasure of hearing soon from you, and remain with highest Esteem and sincerest Respect your Lordship's most obedient and faithful Servant. Brother Luke Concanen. Rome, Minerva, 20th December, 1803." [17]

Again he writes:

"Rome, Minerva, 28th September, 1805.

"My Lord. Commissioned by the Cardinal Prefect of the Propaganda to forward to your Lordship the enclosed important papers, and finding by experience that the way of Leghorn (now occupied by a French garrison) is no safe channel of conveyance for your correspondence with this Court, I took the liberty to address this packet to the care of Messrs. Wright and Co., Bankers, Henrietta Street, London; promising that you would open a credit with them for all charges of letters to, and from this city. I hope your Lordship will not take amiss the freedom I used, merely to serve you the better. Permit me to advise you, not only to make use of this medium of correspondence, but also to enclose your letters for Propaganda in one to me; and to signify to me the business they contain, if you think proper; for, let me assure you, that on the activity and solicitation of the agent depends the despatch of affairs in that slow tribunal. I wrote to my zealous confrere, Father Fenwick, via London, the 22d June last, and am anxious to hear some news of him, and his religious enterprise. I sent him all necessary faculties, dependent on your Lordship's approbation. Never have I had an answer to the letters I sent, per Signore Filicchi, Leghorn, to you, and Messrs. O'Brien, New York. It will give me great pleasure to hear you have received this packet, and to be honoured with your commands. I remain your Lordship's most obedient and humble Servant. Brother Luke Concanen. Be pleased, when you answer this letter, to write a few lines to Messrs. Wright and Co. to acquaint them how to direct letters for you, in any port of North America." [18]

In the meantime, Father Concanen learned of the kindly reception accorded to his and Father Fenwick's efforts to found a province of their Order in the United States by Dr. Carroll. He hastened to convey his grateful thanks for this generous act. The letter shows us

[17] Concanen, Rome, December 20, 1803, to Carroll, Baltimore. *Baltimore Archives*, Case 2, T. 1. This letter was published in *American Catholic Historical Researches*, Vol. 26 (July, 1909), pp. 243-244.

[18] *Baltimore Archives*, Case 8a, E. 1.

also the nature of the documents that he had forwarded to the Bishop of Baltimore the previous fall.

"Rome, Minerva, 30th Jany., 1806.

"My Dear and Hond. Lord.—I had the honor of writing your Lordship the 28th September last, and of forwarding a packet from Propaganda, which contained, as they told me, very important business, and extended your spiritual jurisdiction over the Provinces of Louisiana, and the two Floridas. I entrusted P. [*i. e.* packet of] letters to the care of Messrs. Wright and Co., Bankers of London, and hope ere now you'll have received them. I took the liberty on that occasion to pray your Lordship to make use in future of that medium of communication with Rome, which I deemed the surest, and remarked that to this end it would be necessary to open a credit with Mr. Wright to answer post charges for your letters to, and from Rome. I moreover made bold to propose to you, to give directions in your next letter to Propaganda to consign to my care, as your agent here, all papers to be dispatched to you. The Archbishop Secretary of Propaganda told me, very lately, that they had not received a line from you [for] a considerable time back. I wonder at this, as I have seen an extract of a letter from your Lordship to Monsignor Emery of St. Sulpice, Paris, dated the 15th October. I can never sufficiently thank you for the kind reception and encouragement and protection you have been pleased to shew my Confreres Fenwick and Companions, in their laudable undertaking. May it turn out *ad Majorem Dei Gloriam*. You have the humble thanks of my Father General, and all those of my Order here. At Father Fenwick's request, I take the liberty of addressing to your care the enclosed letters for him and Father Wilson. I send them open that you may read them and then be pleased to seal, and forward them to their place of abode. There are, and never shall be any secrets between our correspondence. All must pass thro' your Lordship; all that is to be done, must be sanctioned by you; as you are the Father and Protector of this infant colony. Be pleased to mark the directions I give in my letter to Father Fenwick, for any opportunity that may offer for Leghorn. Waiting the honor of your commands, with sincerest Esteem and profound Respect, I am, my Lord, your Lordship's most obedient and much obliged, humble Servant. Brother Luke Concanen."[19]

The same spirit of absolute trust and confidence and the strong friendship for Baltimore's illustrious prelate so conspicuously mani-

[19] *Ibid.*, Case 2, T. 1. This letter is published in *American Catholic Historical Researches*, Vol. 23 (April, 1906), p. 134.

fest in all these letters of Concanen to Carroll likewise pervade those to Concanen from Fenwick, the leader of the little colony of Friars Preacher which had lately landed in the United States and was preparing to settle in Kentucky. Fenwick characterizes Carroll emphatically as "our friend." This edifying spirit appears to have grown the stronger with the years.[20] The document which we now produce is not dated in our copy, but appears to belong to either 1804 or 1805. It is one of the most interesting and affectionate of the series:

"My Lord:—By order of the Cardinal Prefect of Propaganda I do myself the pleasure of forwarding this packet, and gladly embrace the opportunity of renewing the assurances of the profound respect, and sincere regard I profess for your Lordship. I hope you'll have, ere now, received the letters I entrusted to the care of Rd. Mr. William O'Brien of New York, at the beginning of January last. I therein acquainted you that all the faculties you demanded from the Holy See, had been granted, and that Rd. Mr. Connell of this city had dispatched all the Rescripts and papers, in the month of August, 1803. That was the third time they gave out authentick copies of your Indulto's: There must have been some negligence, or mistake in the mode of forwarding the originals. I refer to the public prints for the accounts of the distracted state of Europe at the present moment; and shall content myself with giving the consoling news, that the Jesuits will most certainly be restored and reinstated very soon in Italy, and consequently in almost every other part of Europe. Father Angelini, Procurator General for the Jesuits of Russia, left this City lately, and is gone to Naples, where he has recovered, under the Royal Sanction, four of the principal Colleges. The only difficulty that remains to be overcome, is a Decree of Court, which in the year 1787 withdrew all the Regulars of the Kingdom from the Jurisdiction of their foreign Generals. Now Père Angelini, and his confreres insist on living under the obedience and jurisdiction of their lawful General, elected and confirmed in Russia, Father Gruber. It is believed that Father Angelini will carry the point; and that he will render a signal benefit to all the Regulars by having the Royal Decree revoked. I recommend this packet most earnestly to good Mr. Filicchi of Leghorn, and send it to him

[20] E. D. Fenwick, Piscataway, Md., August 1, 1805; Springfield, Ky., September 25, 1806; Springfield, Ky., March 3, 1807, and Lexington, Ky., July 10, 1808, *to Concanen*, Rome (*Archives of the Dominican General, Codex* XIII, 731). All these documents are published in *Analecta*, ut supra, vol. IV (January, 1800), pp. 427-440.

frank of post-charges. I flatter myself that he will take care of it; and in due time will hand me your reply to the business committed to your information by the Congregation of Propaganda. I shall deem it a pleasure to be favored with your Commands, and to have an opportunity of proving how sincerely I am, My Lord, your Lordship's most faithful, humble Servant. Brother Luke Concanen." [n]

Bishop Carroll, as he admits himself, was rather dilatory in writing to the Propaganda, even in the important matter that occupied his mind at this period, and in which he was encouraged by Rome,—the establishment of other American Sees. But it must be remembered that the distinguished prelate was sorely taxed by the administration of his vast diocese, which embraced the entire United States of that time, and that his correspondence was voluminous. Although it is certain that he wrote other letters to Concanen, the writer has been able to discover only two such documents. Quite probably these two were left in the hands of the Dominican Father-General because they touched on the new American province; while the others, for the reason that they did not personally concern the Order, were kept by Father Concanen, and were thus lost to our Church history. The earliest of these two documents, bearing date of November 21, 1806, is quite lengthy.

It begins:

"When my letter was begun recommendatory of Mr. McHenry, I did not foresee the propriety of writing a separate and private one, or I would have transferred my confession to this; of which You will consider it a part. . . ." The venerable prelate then speaks in terms of high praise of the four Friars Preacher lately come from England to establish their order in America, "whom [he says] I view as choice auxiliaries, conveyed hither by the special appointment of Providence to instruct and edify the young and the old, to extend our holy religion and preserve by their lessons the integrity of Catholic faith." From this he proceeds to tell his friend at Rome of a petition he intends soon to address to the Holy See for the erection of new dioceses in the United States, and says he has some notion of proposing Rev. Demetrius Galitzen for the intended bishopric of Kentucky and Tennessee. "You are in the habit of seeing the *Cardinals* and Secretary of the Congregation [he continues], and will be pleased to mention to

[n] *Catholic Archives of America*, Notre Dame University. (Among the *Archbishop Carroll Papers*, but not otherwise indexed at the time of our research).

them the details above specified. I shall go on loading you with commissions; for my former correspondent, Mr. O'Connell seems to have quite abandoned me, not having received a line from him for ten years, to the best of my recollection: nor should I know that he was alive, if the Congregation had not, in one of their letters, in answer to my scruples concerning the oath taken at my consecration (to visit the threshold of the Apostles, *limina Apostolorum,* at certain periods, personally or by deputy) recommended me to perform that duty thro' him, who was known to and approved by them. But his long silence makes me apprehensive, that he is unwilling to be concerned in business for others. May I therefore request you to inform him of what I write, and that it is my earnest desire to hear once more from him? and farther, that he will undertake for his Brother and once fellow-member in the Society of Jesus, to perform that pious office? If he be no longer in Rome, or unable to execute it, will you charge yourself with doing it in the manner, in which its performance is to be conducted, of which I am ignorant? . . ."

Concanen's earlier suggestion that an application be made to the Propaganda to educate one or two young men for the diocese of Baltimore is then touched upon, and a dispensation requested for a nun who had been mercilessly driven out of her convent and from France during the Revolution, and had since lived in the world. The bishop next gives a brief status of the Church in the United States, in the course of which he remarks:

"In our extensive North Country nothing prevents the growth of religion, but the scarcity of good clergymen. Some few Jesuits have come from Russia; and if under present circumstances the reestablishment of the Society could be granted to the United States, many would enter it. But on the other hand, little is done hitherto to the southward of Virginia, and not much even there." The document ends: "You will be tired of reading this long letter. But as it is easier to write thus fully in English than in Latin, you will be able to supply the deficiency of my communication to the Congregation of the Propaganda. May heaven preserve you! and may His Holiness and the Holy City, enriched with the blood and ashes of so many Apostles, Martyrs and Confessors enjoy that tranquility, which is so essential to religion in all parts of the world, but which we fear is grievously threatened. I am most respectfully, and with the sincerest gratitude, Rev. and Hond. Sir,

Your Obliged and Most humble Servant,

✠J. Bishop of Baltimore." [22]

[22] *Archives of the Dominican General, Codex* XIII, 731. This letter is published in full in *Analecta,* ut supra, vol. IV (January, 1800), pp. 432-434.

Thoroughness and punctuality appear to have been a part of Father Concanen's make-up. One hardly knows which to admire the most, the promptness with which he attended to the business entrusted to his charge or the care with which he replied to Dr. Carroll's letter. With the exception of an implied request that he should suggest what remuneration should be offered for his time and labor, which is not so much as referred to, no point is omitted. The various matters were placed at once before the Propaganda, under whose jurisdiction our American Church then was, and the satisfactory manner in which they were adjusted is attested by the document that follows:

"Rome, 27th Feby., 1807.

"My Dear and Hond. Lord.—A favourable, and I hope a sure, opportunity has just now offered of letting you see how diligent I have been in executing your Lordship's orders communicated to me in your most agreeable letter of the 21st November, 1806. Mr. Coleman, a very obliging Gentleman, of Boston, is so kind as to promise that this packet shall be safely delivered into your hands. I doubt not but you will have the goodness to forward, as soon as possible, the adjoined letter to my distant confrere, Revd. Mr. Fenwick. The enclosed letter from Cardinal Carandini, Prefect of the Sacred Congregation of the Council of Trent, will, I hope, fully satisfy you, and remove all scruples regarding the obligation of visiting the *sacra limina* for the past and present. I have fulfilled that duty for you, and have made in your name the usual offering of a few shillings. I petitioned for an absolution of past omissions, to render you quite easy about your consecration oath. I translated, for the perusal of the Cardinals of Propaganda, and I dare say, that of His Holiness, into Italian, the very consoling and satisfactory account you have given of the state of your Church, and the rapid progress of Religion in that happy quarter of the globe. I must not offend your modesty by telling you the degree of esteem and respect you are justly held in by the members of Propaganda and many other personages here. This makes me hope that whatever you demand for the good of Religion, will be effectually granted. Monsignor Copola, Secretary of Propaganda will reply to your petition for a subsidy in educating two youths for the service of your Church, after consulting the Cardinal Prefect, and the administrators of the College. I have urged the business as much as I possibly could; and hope our endeavours will prove successful.

You find that I have hastened the dispatch of the dispensation of the French Nun, Saladin. I wish it may arrive soon, in order to console that unfortunate creature. I delivered your message to Rev. Mr. Connoll, who promised he would have the honour of writing to

you. He seems to be tired of doing business at Propaganda. The poor Jesuits after having been comfortably settled and reestablished at Naples, where numbers of them assembled from different parts of Italy, and other countries, were at once exiled by the new King Joseph Buonaparte. This has been only the prelude to the suppression of all monastic Orders in the Neapolitan State; as the suppression of the Society hath been the forerunner of the persecution of Religion, which overwhelms this distracted part of the earth. Had not the deluded Court of Spain been blindly obstinate, I am confident the Company of Jesuits would have long since been restored. I could wish my old friend, and confrere Mr. O'Brien at New York, were reminded from me of the duty incumbent on him to bequeath some of his property to our Religious at Kentucky. This I would have signified to him, not only for their benefit, but more so for that of his own conscience. A charitable word from you may do good to both parties.[33] I have had no letter from Father Fenwick since his arrival in Kentucky, but the one you were so good as to enclose to me. Were I ten years younger I would not hesitate ten hours to set out to join my confreres in that temperate climate. I would dread a cold one after living so long in Rome. We yet live here in a state of suspense, between hopes and fear. All communication with England has been lately cut off by a strange decree issued by Buonaparte. I hope for the satisfaction of being honoured with your letters and commands; and with sentiments of profound respect, and sincerest regard I am, My Lord, your most obedient and humble Servant. Brother Luke Concanen."[34]

Though doubtless others were written, the document we have just given is the last of the letters in regard to our American Church we have been able to find from the pen of the sympathetic Friar Preacher prior to his elevation to the espicopate. As the reader will have remarked, candor and honest simplicity, unpretentious amiability, forgetfulness of self and almost a passion to serve others are clearly discernible in all his communications with Dr. Carroll. These documents, indeed, speak more eloquently in praise of Concanen than could the most laudatory panegyric. A pleasing testimony of his kindly spirit and willingness to serve the Bishop of Baltimore comes also from another source. It would seem, in fact, that to be a friend of Carroll was to be a friend of Concanen.

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[33] Father Concanen appears to have been ever on the alert to do good; but he was evidently in error when he fancied that Father O'Brien had means. This old hero of several epidemics of yellow fever in New York barely had enough to make ends meet.

[34] *Baltimore Archives*, Case 2, T. 1.

June 17, 1807, Bishop Carroll, in his answer to Concanen's letter of the previous February, remarks:

> ". . . My last was written to you in December [November],[35] whereby I took the liberty of soliciting your friendly advice, your protection of him, and the direction in his studies of Mr. Daniel McHenry, a young gentleman of this place. We have heard of his arrival at Florence on his way from Leghorn to Rome, and that whilst he was kept in the Lazaretto at the former place, he forwarded my letters to Rome. His first visit after being there, was, I doubt not, to you; and make no question of your being his Mentor, as much as your time will allow meaning only, that you will put him into the hands of those who will guard him against danger, moral and physical. . . ."[36]

That Bishop Carroll was not disappointed in his expectations of kind treatment of his young friend by Concanen may be seen from McHenry's own words. Writing to the great prelate of Baltimore on May 11, 1807, to thank him for favors received, McHenry takes occasion to speak thus of his reception by Father Concanen:

> ". . . It is equally unnecessary for me here to express my admiration of good Father Concanen, with whose amiable, and endearing qualities you are long since acquainted. He has been truly kind, and attentive, doing everything in his power for my benefit. When I first arrived at Rome on the 24th of last March, he was expected daily from Tivoli, where he had gone to spend a few days of leisure and enjoy the country air. After remaining here some time awaiting his return I resolved to follow him. At Tivoli he received me with the same friendship that he has ever since shown me. Understanding that I was not very agreeably situated at my lodgings, he took me to a Dominican convent, his place of abode, where I spent a week not among austere and reserved monks, as false writers represent, but with a fraternity whose complaisant, and engaging manners greatly delighted me. At present I am placed by Father Concanen at Rome in the Convent of St. Clement until he can find good private rooms for me. . . . Before I conclude, let me not forget to mention the safe deliverance of your letters, though perhaps you may receive answers to them, before this reaches you. The dinner bell sounds and I must go to meet at our table a very pleasing society of the religious who inhabit this monastery, and who are all Irish. They

[35] Doctor Carroll's memory failed him here, for the original of the letter to which he refers clearly bears date of "Baltimore, November 21, 1806."

[36] John Carroll, Baltimore, June 17, 1807, to Concanen, Rome (*Archives of Dominican General, Codex* XIII, 731). This letter is published in *Analecta*, ut supra, vol. IV (January, 1800), pp. 441-42.

and Father Concanen send their compliments and love to you. . . ."[27]

Together with his letter of June 17, 1807, to Father Concanen, Dr. Carroll wrote another to the Prefect of the Propaganda. In the latter the venerable prelate laid before the Sacred Congregation the names of the clergymen from whom he desired a choice to be made for the first bishops of the Sees of Boston, Philadelphia and Bardstown, Ky. For the diocese of New York he proposed no name, because, as he stated, he knew no ecclesiastic in its territory with all the qualifications necessary for so important a position; and for this reason it was recommended that it be placed temporarily under the jurisdiction of Boston. Concanen was requested to act in the matter as agent at the papal court.[28] He set to work on his commission with the same conscientious promptness and zeal which had characterized his long years of activity in the Eternal City; but of this we shall have to speak in "Concanen the Bishop."[29]

V. F. O'DANIEL, O. P.

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[27] DANIEL MCHENRY, Rome, May 11, 1807, to John Carroll, Baltimore (*Baltimore Archives*, Case 5, D. 9). In a postscript to his letter referred to in the preceding note Carroll writes Concanen: "I do not know whether Mr. Purviance, the bearer of this, will go to Rome. If he should, you will be gratified by his acquaintance. His family here is in a very respectable commercial situation, and the young gentleman will feel a grateful sense for any civilities with which you may honour him." Later letters of Concanen show that a friendship soon arose between him and Purviance similar to that between our friar and McHenry. Numerous incidents of this character disclose the kindly disposition of New York's first Bishop, and allow us to understand how it was that he made friends of all with whom he came into contact.

[28] Carroll, Baltimore, June 17, 1807, to the Prefect of Propaganda (*Propaganda Archives, Congregazioni Particolari*, Vol. 145, ff. 106-108); Carroll, June 17, 1807, to Concanen, Rome (*Archives of the Dominican General*, cod. XIII, 731).

[29] This sketch has been written chiefly with the view of giving American readers, in addition to a fair portrayal of Doctor Concanen's character, life and efforts for the good of the Church in other parts of the world, a more correct idea of that distinguished churchman's love of our country, its missions, spirit and institutions, and his amicable relations with Archbishop Carroll, than has been found hitherto in print. This purpose, in order not to transgress our limits, has necessitated a narrowing of our subject. The life of New York's first Ordinary cannot be written as it should be, until many archives of Europe have been ransacked. Further glimpses into his activities as agent of the Irish prelates and Doctor Milner during the period of his life covered in this article are given by the following authorities not yet cited: *Archivium Hibernicum* vol. I (1912), pp. 222-247; COGAN, *The Diocese of Meath, Ancient and Modern*, vol. III, pp. 196-286 (*passim*). Dublin, 1870; MORAN, *Spicilegium Ossoriense*, vol. III, pp. 535-550. Dublin, 1884; O'LAVERTY, *Bishops of Down and Connor*, pp. 570-571 and 582; RENEHAN, *Collections on Irish Church History*, pp. 374-375. Rome, 1861.

THE RISE OF NATIONAL CATHOLIC CHURCHES IN THE UNITED STATES

Among the important questions with which the Catholic Church in the United States has had to deal must be reckoned the difficult and delicate task of making satisfactory and acceptable provision for the religious needs of a large and scattered population incapable of receiving religious instruction in the English language. The difficulties with which the problem was beset are too easily overlooked, owing to the comparatively smooth manner in which it has been solved. Misunderstandings, wranglings, and even temporary separations have undoubtedly occurred. But this is not so much to be wondered at; it is rather a matter for surprise that, where people of so many races, having nothing in common but their Catholic faith, were subject to the same ecclesiastical superiors, dissensions have not manifested themselves in a more pronounced degree. National sentiment and national spirit are ever and everywhere easily aroused, and yield but with difficulty even to prudent and persuasive words. Yet, in spite of the numerous and frequently antagonistic nationalities which emigration has thrown on our shores, the Catholic Church stands today in the United States no less united than it is in any country in the world. Prudent concessions were made to national demands, characteristics and customs. In particular, the establishment of churches in which their native languages were spoken has been a means both of satisfying the religious needs of the foreign-born population and of strengthening their loyalty to their ecclesiastical superiors. The healthy and vigorous condition of the Catholic Church in the United States today is due in no small measure to the sensible provisions made for the numerous soundly religious national congregations.

The desire of establishing, in an English-speaking community, churches in which their native language would be used, as far as the Catholic Liturgy allowed, was first expressed by German settlers. Soon after the landing of Pastorius with his little band of Protestant followers on American soil (1683), German Catholics came with their Protestant fellow-countrymen to North America. Their number at first was small. But as early as 1741 the German

Province of the Society of Jesus considered these settlers sufficiently numerous to warrant the sending of priests to minister to their spiritual wants. Fathers William Wappler and Theodore Schneider were dispatched to Pennsylvania, where they founded the missions of Conewago and Goshenhoppen. They were soon followed by other Jesuits, the most remarkable among whom were Lawrence Graessel, who was appointed coadjutor to Bishop Carroll; Ferdinand Steenmeyer, usually known by his anglicised name of Farmer (Meier), who established the first Catholic congregation in New York, and the Alsatian, Anthony Kohlmann, who became the chief organizer and first administrator of the diocese of New York. These German Jesuits may have been exposed to fewer dangers than their confrères on the French missions or their fellow-religious in early Maryland, but they were no less remarkable than the others for their truly apostolic spirit. They did not, however, confine their pastoral activity to people of their own language, and established no distinctly national churches. True, it may be claimed that the congregation established by them at Goshenhoppen, being at the beginning entirely composed of Germans, could be called a national church; but this was not intended to be a community established on distinctively national lines. Holy Trinity Church, Philadelphia, is usually considered the first national church in the country, and its establishment was contemporaneous with the creation of the hierarchy in 1789.

Up to that year the German Catholics in the City of Brotherly Love worshipped, as in other parts of the country, in the churches established for the general Catholic population. The report prepared by Father Harding for the Colonial authorities gives us their accurate number in 1759. There were on April 29 of that year 228 German Catholics—107 men and 121 women—"in and about Philadelphia." [1] They were under the spiritual care of the Rev. Theodore Schneider, who, coming over from Goshenhoppen, paid them periodical visits. When Father Schneider died, in 1758, Father Farmer was appointed to St. Joseph's Church, Philadelphia, and continued the former's work until 1786. The first step toward

[1] SCHARF-WESTCOTT, *History of Philadelphia*, vol. II, p. 1375. Philadelphia, 1884; GRIFFIN, *The Church of the Holy Trinity, Philadelphia*, in *Records of the American Catholic Historical Society* of Philadelphia, vol. XXI (1910), p. 2. This collection will be referred to as *Records*.

a separate ecclesiastical organization may be said to have been taken by the German Catholics when, on February 29, 1768, they bought a plot of ground for the interment of their dead.[2] This property, measuring 26 x 282 feet, was adjacent to St. Mary's Cemetery, but was exclusively used as a burial ground for the Germans. The question of building a small chapel in the north end of the town was raised during Father Farmer's incumbency, and the project met with his approval.[3] The new structure was intended for the Catholic residents, mostly German, of that district. Father Farmer favored its establishment only as a convenience to them; he was opposed to the separation of his countrymen, on the national issue, from the church they attended, and the division on racial lines was probably delayed by him. After his death, August 17, 1786, events moved rapidly. In 1787 a German school was established, or was already in operation for some time. That same year an association known as the "German Catholic Society" held meetings and collected funds for a church. The President of the Society, Adam Premir, bought in its name from the Supreme Executive Council of Pennsylvania a plot of ground on the northwest corner of Sixth and Spruce streets, measuring sixty-eight feet ten inches on Sixth street and one hundred and ninety-eight feet on Spruce.

The date of the purchase is given by J. G. Shea,[4] Scharf-Westcott,[5] and Griffin [6] as February 21, 1788. J. L. J. Kirlin [7] places the event on February 27, 1788. The transaction, however, certainly took place earlier than either of these two dates; for on February 9, 1788, when the first trustees were elected and a subscription appeal drawn up, it was declared that the purchase of the lot on Spruce and Sixth streets had already taken place.[8] Furthermore, Father Molyneux's report addressed to the Very Rev. John Carroll on February 8, 1788, contains the same statement.[9] Father Molyneux was at the time pastor of St. Mary's Church, Philadelphia, from which the Germans intended to separate, and it is need-

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[2] GRIFFIN, in *Records*, vol. XXI, p. 5.
[3] Letter of the Rev. Molyneux printed in *Records*, *l. c.*, p. 16.
[4] *Life and Times of Archbishop Carroll*, p. 320. New York, 1888.
[5] *O. c.*, vol. II, p. 1375.
[6] *Records ut supra.*
[7] *Catholicity in Philadelphia*, p. 123. Philadelphia, 1909.
[8] Minutes of the Trustees, in *Records*, vol. XXI, pp. 13-15.
[9] Cf. *Records*, vol. XXI, p. 16.

less to add that he must have been well informed in regard to events which concerned him so directly. It is likewise certain that the property was bought before Father Carroll's approval had been obtained. The above-mentioned report of the Rev. Father Molyneux is clear on this point; it also contains valuable information on the attitude and dispositions of the German Catholics in Philadelphia at the time. It follows in part:

> "I have now to inform you that Mr. Oellers and his party have bought a lot of ground in Spruce street, on Sixth street, on the way to the Hospital, on which they are determined to build another Catholic Church; Mr. Cauffman will not countenance it; many of the other of our most pious and richer Germans will have no hand in it. A Mr. Teller, a Portuguese merchant, and who expects to be consul for that nation, joins with them, and they may draw in some other foreigners, whom we cannot accommodate with pews in our own church. They say they do not mean to withdraw from your jurisdiction, and that the clergyman, or clergymen, who are to officiate for them must be approved by you, as they mean to make no schism. Many here think it be of no bad consequence or detriment to our congregation. Mr. Farmer sometime in his lifetime wished the Germans had a small Chapel to the north end of the town; and I could have wished they had pitched on a lot in that quarter, as the greater part of the Germans reside there. There is and always has been in the Germans a kind of jealousy on account of a pretended preference or sympathy in the Irish in the management of pews, etc.[1] I have done all in my power to prevent their going this length, but to no purpose. They say they have no bad intention, and hope the undertaking will be beneficial to Religion. God grant it may turn out so. I have given this state of things that you may form your own judgment thereon, and act as prudence will direct."[10]

In an address which seems to be the first petition of the German Catholics to their ecclesiastical superior for the sanction of their undertaking and for permission to build a church, it is also stated that ground for the purpose has already been acquired. The paper bears no date, and reads in part:

> "To the Right Reverend Father in God, John Carroll:
>
> "Right Reverend Sir: We the subscribers, duly appointed by a respectable German Catholic congregation in and about Philadelphia to wait on your Right Reverence with a memorial, humbly

[10] Cf. complete text in *Records*, vol. XXI, pp. 16-17.

set forth: Whereas, by the late glorious revolution in this part of the globe, Heaven has blessed with liberty and free and uninterrupted exercise of our most holy Religion, and is the more fully confirmed by the new Federal Constitution, and, whereas, the German Catholic congregation in and about Philadelphia has largely increased and is dayly more and more increasing, that the new chapple in Fourth street is, as it is well known, too small to accommodate conveniently and hold such great number of people of all nations at the time of divine service. Therefore your humble memorialists warm wishers to keep up their respective nation and language, have the honor to inform your Right Reverence that they have concluded, and by the divine assistance of Almighty God and your Right Reverence's gracious approbation, are fully determined to build and erect another new place of divine worship for the better convenience and accommodation of Catholics of all nations, particularly the Germans, under whose direction the aforesaid new building is to be constructed, they have already bought and deeded a fine and commodious piece of ground, situated on the corner of Spruce and Sixth streets."[11]

The Prefect Apostolic's approval for the erection of a new church was given on March 3, 1788. It was couched in rather general and indefinite language, as the reader may judge from the following passage:

"I was honoured last Thursday with your favor of 23 Feb., requesting my approbation of your design to erect a new church in Philadelphia, principally for the accommodation of the German congregation. After thanking you for your very obliging reference to me in this matter, you may be assured that I cannot but approve and encourage every well digested plan for the accommodation of your congregation, and their better instruction in their religious duties. As far, therefore, as your design is conducive to these purposes it has my hearty approbation. Besides, I think that this farther benefit may result from your undertaking to animate the pastors of each church in all future times by mutual example, to greater exercises of zeal and labour in the service of God.

On the other hand, I am not enough acquainted with your ability to provide a house and maintenance for your new pastor to enable me to judge how prudent your plan may be at this time. I hope there is no danger of causing such a separation amongst Roman Catholics as will prevent divine service from being performed with the same concourse and general approbation as at present. By embracing too many objects we sometimes fail in all, and pull down

[11] Cf. Complete text in *Records*, vol. XXI, pp. 9-10.

> old establishments by endeavoring to raise new ones. I hope that you have weighed these matters maturely and dispassionately. Many of you are well acquainted with Mr. Pellentz, and know his merits, virtue and attachment to his countrymen. I could wish him to be consulted on this occasion." [12]

With this approbation preparations were made for the building of the church. Ground was broken on March 31, 1788; [13] and on April 27 of the same year Adam Premir and Henry Horn wrote to the Very Rev. Carroll inviting him either to be present himself at the laying of the cornerstone, or failing this, to send a delegate.[14] The ceremony took place May 29, 1788, in presence of the Rev. Fathers John Baptist Causé, Peter Helbron and John Charles Helbron.[15] Petitions for an act of incorporation were now laid before the Pennsylvania Legislature by St. Mary's and Holy Trinity parishes. The Germans opposed the incorporation of St. Mary's until assurances were given them that the property which they had bought and used as a burial ground would not be included in the act granted to St. Mary's, but would be returned to them. This matter was settled to their satisfaction, and a charter was granted to St. Mary's on September 18, 1788. It was followed shortly after, October 4, by the incorporation of Holy Trinity, under the title " The Trustees of the German Religious Society of Roman Catholics called the Church of the Holy Trinity in the city of Philadelphia." The incorporators were: George Ernest Lechler, Henry Horn, Christopher Shorty, Anthony Hookey, Jacob Threin, James Oellers, Charles Bauman and Adam Premir.[16]

The work on the new building progressed favorably, and on March 22, 1789, the congregation met for the election of a pastor. Three candidates were submitted by the trustees to the choice of the people—the Reverends Lawrence Graessel, John Charles Helbron and John Baptist Causé. Ninety-two votes were cast; of these

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[12] The passage is here reproduced from Kirlin's printed text of the letter in *Catholicity in Philadelphia*, pp. 124-125.

[13] Cf. the official account of this event in Minutes of the Trustees in *Records*, vol. XXI, p. 23.

[14] Cf. text of letter in *Records*, vol. XXI, p. 24.

[15] The account of the Trustees concerning the event is printed in *Records*, vol. XXI, pp. 25-26.

[16] KIRLIN, *o. c.*, p. 128; GRIFFIN, *Church of the Holy Trinity*, in *Records*, vol. XXI, p. 27.

Father Helbron received seventy-five, Father Causé twelve, and Father Lawrence Graessel five. A report of these proceedings was sent to the Very Rev. John Carroll, with the prayer that Father Helbron, who had secured such an overwhelming majority, be appointed pastor of the new church.[17] Some delay was experienced, however, in securing the confirmation of the new candidate, and the church was opened for service by Father Helbron on November 22, 1789, before Bishop Carroll had sanctioned the election of the congregation. In spite of this lack of ecclesiastical approval, the first services were most elaborate. The church record states that "many members of the Congress of the United States, His Excellency, Governor Mifflin, the Chief Justice of this city, the greater number of the members of the Assembly, besides many other clergymen and laymen of all nations and brethren in the faith, honored the occasion with their presence."[18] The election of Father Helbron as first pastor was confirmed by the Bishop on December 2, 1789, and the property, which was legally owned by Adam Premir, its first purchaser, until November 13, 1790, was on that day deeded over to the trustees of the church.[19] "The building," writes Kirlin, "was substantial, but severely plain in interior and exterior. It stands today in outward appearance as it was at the dedication, built of alternate red and black glazed bricks, with semi-hexagonal walls and hipped roof."[20]

The establishment of a national church in Philadelphia was followed closely by efforts to organize a German congregation in Baltimore. As early as February 17, 1792, the *Maryland Journal* contained the following announcement: "The German Roman Catholics will open next Sunday for the first time Divine service in their own language at the house of John Brown, near the Centre Market. On Wednesdays and Fridays in Lent will be sung the Psalm *Miserere*, accompanied with a sermon in the German language, delivered by Rev. John Baptist Clouse, beginning at half after five in the afternoon."[21] Several years elapsed before the newly organized

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[17] Report to Very Rev. Carroll, in *Records*, XXI, pp. 33-34.

[18] *Records*, vol. XXI, p. 36.

[19] SCHARF-WESTCOTT, *o. c.*, vol. II, p. 1376.

[20] *o. c.*, p. 128.

[21] This announcement is reprinted in SCHARF, *History of Baltimore City and County*, p. 540, note 1 (Philadelphia, 1881), from which we borrow the text. The

congregation could worship in its own church. This period was marked by the nefarious activity of an unprincipled priest, William Reuter, stationed at the Pro-Cathedral. He urged upon the German Catholics of Baltimore the alleged necessity of a separate church. Their number, however, did not seem to justify, in the eyes of the Bishop, the establishment of a new parish. As, moreover, the congregation of Holy Trinity Church, Philadelphia, not only had manifested a spirit of insubordination, but had, on September 26, 1796, broken away in schism, the erection of a new national church did not commend itself to Bishop Carroll. He consequently refused the necessary permission. The Rev. Reuter now made common cause with the schismatics in Philadelphia. As he could not obtain permission to establish a church, and as the schismatics were unable to control ecclesiastical appointments in their own, they formed the plan of requesting Rome to create a new diocese, and to appoint a German Bishop for the Catholics of that nationality. Accordingly Reuter was sent abroad to submit the petition to the Holy See. Bishop Carroll, in a letter to the Cardinal Prefect of the Propaganda, deprecates the erection of such a diocese, and animadverts on the heretical opinions of the Philadelphia schismatics:

> "If any action is taken to divide this most vast diocese, I would hear with great pleasure that this had been done by the Holy See, as I desired it done in my letters in 1792: and it was my purpose to solicit it as soon as I was sure of having a coadjutor to succeed me in this see. It will, however, be for you in your wisdom to decide whether this can be done safely now, while these commotions lessen ecclesiastical jurisdiction. For I solemnly aver that those who excite these troubles maintained in my presence by their lawyers in a public tribunal, and upheld with all their might, that all distinction between order and jurisdiction was arbitrary and fictitious; that all right to exercise ecclesiastical ministry was derived from the people; and that the Bishop had no power except to impose hands on the person whom the people presented as their chosen minister; or to inquire whether hands had been previously imposed on him. Then they deny that they are, or ever have been, subject to my episcopal authority; and when the words of the Pope's brief were shown them, in which all the faithful in the United States are

year 1702 to which the meeting of the first German Catholic Congregation is assigned in the *Catholic Encyclopedia* (vol. II, p. 230 *s. v. Baltimore*) is obviously a typographical error which ought to have been corrected in the *Errata* at the end of the work.

> subject in spiritual government to the Bishop, they impudently dared to assail the brief as imposing a yoke on them contrary to the American laws. And yet these are the men who are now sending an agent to the Holy See to obtain what had never before been granted." [88]

The request for a new bishopric was refused in Rome. But in spite of the Bishop's resistance, the Germans in Baltimore built a church at Saratoga Street and Park Avenue. It was a frame building of 60 x 40 feet, and was dedicated to St. John the Evangelist. It was opened in 1800, but does not seem to have been completed in all its details until a few years later; for in 1803 a lottery was advertised in Baltimore for the purpose of completing St. John's Church.[89] With the opening of the church the difficulties between the congregation and the ecclesiastical authority did not come to an end. The former chose Reuter for their pastor, although he was refused faculties by the Bishop. Thus the sad happenings in Philadelphia were repeated in Baltimore: the church was in open rebellion against its Bishop. Toward the end of 1801 Reuter seemed inclined to submission. He was to be restored to good standing on signing a written acknowledgment of the sole and exclusive jurisdiction of the Pope and the local Bishop in the diocese of Baltimore over the Catholics of all nationalities. The negotiations, however, fell through, and the schism continued until 1804. On January 15 of that year the trustees refused Bishop Carroll admittance to St. John's Church. Obviously, the ordinary means of dealing with the recalcitrant congregation were now exhausted, and Bishop Carroll had recourse to the civil courts. Ignoring Reuter and the choice made of him by the congregation, he appointed the Rev. F. X. Brosius, an Alsatian by birth, a man of considerable scholarship, and a priest of tried virtue, pastor of St. John's Church. In order to compel the recognition of the new pastor by the trustees he applied to the civil court for a writ of mandamus against them. In their answer to the writ Reuter and his followers not only defended their course, but claimed the right of settling ecclesiastical questions affecting the congregation independently of all higher ecclesiastical authority. They also

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[88] SHEA, *Life and Times of Archbishop Carroll*, pp. 420, note 3; pp. 423-425; KIRLIN, *o. c.*, p. 156.

[89] On lotteries for churches at this time the reader may consult *American Catholic Historical Researches*, vol. XV (1898), pp. 161-173.

contended that the members of the church "had the sole and exclusive right of nominating and appointing their pastor, and that no other person, whether Bishop or Pope, have a right to appoint a pastor without the assent and approbation of the congregation or a majority of the same." [24] The schismatic character of the intention is so evident that it need not be dwelt upon. In palliation of the offence it may be urged that the desperate situation into which the rebels had now been driven may have caused them to use excessive language and to overstate the views which they really held. They could not base their defence on any laws or statutes of the Catholic Church, the society to which they claimed to belong, and, in view of the lack of such laws in their favor, the General Court decided the case against them, May, 1805.

In spite of these sad beginnings, the congregation increased considerably in membership during the first decades of the nineteenth century. When the Redemptorist Fathers took charge of St. John's, 1840, the church was too small for the number of worshippers. They erected on the same site a more pretentious and spacious structure and changed the name from St. John's to St. Alphonsus', a title which it still bears.

Shortly before the erection of New York into a diocese some German Catholics of that city addressed to Bishop Carroll a petition for a priest of their own nationality. The document is dated March 2, 1808, and deserves to be quoted not only for the historical interest which it presents, but also for the spirit of genuine Catholicity and true obedience which it breathes:

> "To the Right Reverend Father in God, Bishop of all the Catholic Churches in the United States of America, Baltimore:
>
> "Right Reverend Father in God: We the undersigned for ourselves and a considerable number of our German brethren who are all educated in the holy Catholic faith, approach your Reverence and pray you to allow and to send us a pastor who is capable of undertaking the spiritual care of our souls in the German language, which is our mother tongue. Many of us do not know any English at all, and those who have some knowledge of it are not well enough versed in the English language as to attend divine service with any utility to themselves. As we have not yet a place of worship of our own, we have made application to the trustees of the English

[24] SHEA, *o. c.*, pp. 424-425.

> Catholic Church in this city to grant us permission to perform our worship in the German language in their church at such times as not to interfere with their regular services. This permission they have very readily granted us. During the course of the year we shall take care to find an opportunity to provide ourselves with a suitable building of our own, for we have no doubt that our number will soon considerably increase. We leave it entirely to your Reverence to choose for us a man who is capable of taking upon him our spiritual concerns and instruct us in our holy religion, and we humbly beg to grant our prayers as soon as it is possible for your Reverence. In our religion the diversity of language makes indeed no difference, but from the reasons alleged your Reverence will deign to perceive that it is of consequence to our repose that we perform our worship in the language we best understand. We shall take care to provide for our pastor as far as our abilities go, if your Reverence will deign to listen to this our earnest prayer. We humbly beg to direct the answer to Mr. Francis Werneken, No. 32, corner of Warren and Church street, in New York. For this great favor we shall feel ourselves forever grateful to your Reverence, and beg leave to subscribe ourselves with the greatest respect Your Reverence's most humble and obedient servants."[25]

No German Catholic Church was organized at this time in New York. The several hundred Germans who were living in the city did not lack spiritual care, however, as Father Kohlmann, who is authority for the figure just cited, devoted his special attention to their religious needs.[26] Separate organization was delayed until the Rev. Father Raffeiner took up work among them. Born at Wallt in Tyrol in 1785, and educated by the Benedictines in Austria and Italy, John Stephen Raffeiner first followed the medical profession and was for a time in charge of the military hospital in Milan. In 1825 he was ordained a priest, and, after laboring for some years in the diocese of Brixen, Tyrol, came to New York in 1833. He

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[25] We reproduce this letter from the *Historical Records and Studies* of the *U. S. Catholic Historical Society* (New York), vol. II (1901), pp. 194-195. It is also printed in *American Catholic Historical Researches* (Philadelphia), vol. IX (1892), p. 63, and in SMITH, *The Catholic Church in New York*, vol. I, pp. 42-43 (New York, 1905). The letter is signed by Christofell Briehll, John Kneringer, George Jacob, Martin Nieder, Francis Werneken and Franz Quinyyau.

[26] Letter of November 7, 1808, addressed by Father Kohlmann from New York to the Most Rev. Mr. Strickland in London. The passage reads: "The congregation [of New York City] chiefly consists of Irish, some hundreds of French, and as many Germans, in all, according to the common estimation, of 14,000 souls." *Historical Records and Studies* (New York), vol. I (1899), p. 70.

immediately began his energetic activity among the German Catholics and was the first in New York city to minister to them exclusively. His priestly labors, however, were not confined to the Empire State, but extended to New Jersey and Massachusetts.[27] He became Vicar General for the Germans in the diocese of New York in 1845 and held that position until his death, 1861.[28] His first congregation in New York rented a small Baptist meeting-house at the corner of Delancy and Pitt Streets.[29] When the lease of this expired they held their services at St. Mary's Church. Meantime they were actively engaged in efforts to put up a building of their own. On September 1, 1834, they purchased from John J. Astor a property in Second Street between First Avenue and Avenue A. The corner-stone was laid in April of the following year by the Very Rev. John Power. Father Raffeiner went to New Orleans to collect some of the funds needed for the new structure. Owing to his self-sacrificing zeal and energetic work the church was completed and opened for service on Easter Sunday, 1836. It was dedicated to St. Nicholas who, according to Shea was "recognized even by the early Dutch colonists as the patron of New York."[30]

With the third decade of the nineteenth century the period of the rapid growth of the national churches is reached. Several German Catholic churches were opened at this time in the Middle West. From 1840 national churches were established in rapid succession not only by the Germans, but also by other nationalities. On April 10, 1841, Bishop Forbin-Janson of Nancy in a sermon addressed the following apostrophe to the French Catholics of New York:

> "In this great city, where the Irish and German Catholics have recoiled from no sacrifice to have their own churches and priests, how is it that the French, so famous for the faith of their fathers, alone remain indifferent? They are wanting, both to the high interests of their salvation and to those of their nationality. How,

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[27] LINEHAN, *Holy Trinity Parish, Boston*, in *Historical Records and Studies* (New York), vol. VII (1914), p. 133.

[28] CORRIGAN, *Register of the Clergy Laboring in the Archdiocese of New York from Early Missionary Times to 1885*, in *Historical Records and Studies* (New York), vol. VII (1914), p. 201.

[29] BAYLEY, *History of the Catholic Church on the Island of New York*, p. 120, 2nd edition, New York, 1870; SHEA, *History of the Catholic Church in the United States*, vol. III, p. 507. New York, 1890.

[30] SHEA, *l. c.*

in fact, can this nationality be long preserved in a foreign land without the powerful bond of religion?"[21]

A French church was built soon after these words were spoken. With the constant increase in numbers and membership the national congregations soon displayed that vigorous activity for the preservation of the faith among the foreign population and exhibited that strong religious organization in church, school, and benevolent institutions which we still witness today.

N. A. WEBER, S. M., D. D.

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[21] DE COURCY-SHEA, *History of the Catholic Church in the United States*, p. 424. New York, 1879.

MISCELLANY

THE STORY OF A FAILURE: THE OHIO VALLEY CATHOLIC HISTORICAL SOCIETY

The strong impetus given to the historical sciences by the celebrated letter of Pope Leo XIII (1833), in which the Pontiff urged a stricter attention to the sources of Catholic history and for which he threw open the Archives at Rome, found a quick response from two Catholic centres of Pennsylvania,—Pittsburgh and Philadelphia. In July 1884, the *American Catholic Historical Society* was organized in Philadelphia, through the enthusiasm of a few scholars deeply interested in the work, chief of whom is that veteran research-worker, today a leader in his chosen field—the Very Rev. Dr. Middleton, O. S. A., of Villanova College. The Philadelphia Society has been a success from the beginning. Occasional volumes of its *Records* were published from 1887 to 1891; since then they have been issued as a quarterly magazine. The Society is now publishing the twenty-sixth volume of this valuable series; and from its fine old Colonial home on Spruce street, Philadelphia, it has been radiating not only through Pennsylvania but throughout the entire length of the United States its strong, steady light of zeal for this department of intelligent Catholic activity. In 1913, the Society took over and combined with the *Records* the *Researches* of the late lamented Mr. Griffin. In this way the pioneer efforts of another scholar still living, Monsignor Lambing of Wilkinsburg, Pennsylvania, were carried on to success in Philadelphia after they had proved a failure in Pittsburgh.

No one who is at all familiar with the early history of Western Pennsylvania need be told how rich that section is in both secular and religious reminiscences. Its religious history begins with the expedition of Captain Louis Céloron, which passed down the Allegheny and Ohio rivers in August, 1749; but with the expulsion of the French in November, 1758, the Catholic history of Western Pennsylvania becomes somewhat fragmentary, until the reopening of the territory at the beginning of the nineteenth century when the different clusters of pioneer families in this region began to attract the attention of the missionaries. Shortly after his consecration as first Bishop of Pittsburgh (1843), the Right Reverend Michael O'Connor directed the clergy of the diocese to keep a careful record of all important events taking place in their respective parishes and missions. This provision was neglected, largely on account of the indifference of those concerned. There was one exception. Andrew Arnold Lambing, a descendant of one of the original six families that laid the first permanent foundation of Catholicity in Western Pennsylvania, was born at Manorville, Pennsylvania, in 1842. He was ordained to the priesthood in 1869, and from his first charge gave all his leisure time to historical research-work in and around Pittsburgh. In 1880,

he published a *History of the Catholic Church in the Dioceses of Pittsburgh and Allegheny.*

Shortly after the publication of Leo XIII's letter on Historical Studies, Father Lambing gathered a few friends around him, and on February 1, 1884, he organized the *Ohio Valley Catholic Historical Society.* In common with many others, Doctor Lambing had long felt that too little interest was being manifested by American Catholics in collecting and preserving the records of the past. He came to the conclusion that there should be a Catholic historical magazine in the United States, in which the early records of our religion could be preserved in a suitable form for future workers. "Let us," he said, "but transport ourselves forward a hundred years and reflect on the value that would then be attached to such a work and the depth of gratitude posterity would feel it owed us." He began a quarterly publication called *Historical Researches in Western Pennsylvania Principally Catholic,* the first number appearing in July, 1884. The subscription price was placed at one dollar a year. Through the courtesy of Miss Josephine O'Flynn, Librarian of the *American Catholic Historical Society* these rare numbers were placed at our disposal. The four numbers which appeared contained the following articles:

Vol. I, No. 1, July, 1884:

1. *Céloron's Expedition down the Allegheny and Ohio Rivers, 1749,* pp. 1-31.
2. *The Early Days of Catholicity in Pittsburgh,* pp. 32-36.
3. *Historical Library of the Catholic Diocese of Pittsburgh,* pp. 37-40.
4. *The First Printing Press in New World,* p. 40.

Vol. I, No. 2, October, 1884:

1. *The French in Western Pennsylvania in Early Times,* pp. 41-58.
2. *Register of the Baptisms and Interments which took Place at Fort Duquesne during the years 1753-1756,* pp. 60-73.
3. *The Early Days of Catholicity in Pittsburgh,* pp. 76-80.

Vol. I, No. 3, January, 1885:

1. *Points on the Early History of Pittsburgh,* pp. 81-98.
2. *The Acadians in Philadelphia,* pp. 98-102.
3. *Register of Baptisms, etc.,* pp. 102-118.

Vol. I, No. 4, April, 1885:

1. *The Establishment of the Catholic Hierarchy in the United States,* pp. 121-136.
2. *Did La Salle descend the Allegheny and Ohio Rivers, 1669-1670?,* p. 137.
3. *Register of Baptisms, etc.,* pp. 138-154.
4. *The Early Days of Catholicity in Pittsburgh,* 154-160.

This publication was then changed to the *Catholic Historical Researches,* the first number of which appeared in July, 1885. Doctor Lambing believed that in this way he could extend the scope of its activity to the whole country,

give greater variety to its contents and confine it to the investigation of matters relating to the Catholic religion. The contents of the *Catholic Historical Researches,* which ran for two years, are as follows:

Vol. II, No. 1, July, 1885:

1. *The Establishment of the See of Pittsburgh,* pp. 3-14.
2. *First See and Bishop on the American Continent,* pp. 14-16.
3. *Register of Baptisms, etc.* (ut supra), pp. 18-25.
4. *Notes, Original Documents, etc.,* pp. 25-32.
5. *Washington and the Catholics of the United States,* pp. 32-35.
6. *The Ohio Valley Catholic Historical Society of Pittsburgh,* pp. 38-39.
7. *The American Catholic Historical Society of Philadelphia,* pp. 39-40.
8. *The United States Catholic Historical Society of New York,* p. 40.

Vol. II, No. 2, October, 1885:

1. *Supposed Vestiges of Early Christian Teaching in the New World,* pp. 41-54.
2. *Gibault, the Patriot Priest,* pp. 54-60.
3. *Céloron's Journal,* pp. 60-76.
4. *The Site of Fort Duquesne,* p. 77.
5. *Original Documents, Notes, etc.,* pp. 78-80.

Vol. II, No. 3, January, 1886:

1. *New Hampshire Intolerance,* pp. 81-88.
2. *Necrology of the Diocese of Pittsburgh,* pp. 88-102.[1]
3. *Céloron's Journal,* 103-119.

Vol. II, No. 4, April, 1886:

1. *The Constitution of the United States and Religious Liberty,* pp. 121-131.
2. *Céloron's Journal,* pp. 132-46.
3. *Some Vicars-General of Philadelphia* (Middleton), pp. 146-147.
4. *A Century of Catholicity in Green County, Pennsylvania,* pp. 148-153.

Vol. III, No. 1, July, 1886:

1. *Stephen Badin, the Proto-priest of the United States,* pp. 1-13.
2. *Andrew White, S. J., the Apostle of Maryland,* pp. 13-20.

Vol. III, No. 2, October, 1886:

1. *Detroit in Early Times—Gabriel Richard,* pp. 41-58.
2. *Gallitzin,* pp. 58-68.
3. *The Famous Bull of Pope Alexander VI* (Latin and English), pp. 71-79.

The price of this quarterly was again kept to the modest sum of one dollar, but the support the work received was not sufficiently encouraging. The

[1] The volume is here annotated with numerous lead-pencil and pen corrections in the handwriting of the late Mr. Griffin.

burden of research and of composition of the papers for the *Ohio Valley Catholic Historical Society* was practically left to Doctor Lambing alone. The consequence was that after struggling for a time against difficulties and discouragements, the attempt to form a permanent society was abandoned. It has never since been re-established. In December, 1886, Martin I. J. Griffin, of the Philadelphia Catholic Historical Society, purchased the *Catholic Historical Researches,* and published them as the *American Catholic Historical Researches* from that date until the time of his death, 1912.

The failure of the *Ohio Valley Catholic Historical Society* may be attributed to a number of causes. In 1879, some of the older citizens formed the *Old Residents' Association of Pittsburgh and Western Pennsylvania,* composed of those who had spent at least fifty years in that part of the state. "A finer collection of gray heads has never been witnessed," we read in the *Synoposis of the Proceedings for the first five years* (Pittsburgh, 1889, p. 39). Doctor Lambing decided to form a distinctly Catholic society. As early as May, 1879, an effort was made, but it met with no encouragement. The idea, however, was not lost sight of. At length, on February 1, 1884, a meeting of prominent Catholics was called and the *Society* was organized with the following officers: *President,* Rev. A. A. Lambing; *First Vice-President,* Chas. F. M'Kenna; *Second Vice-President,* Dr. Geo. H. Keyser; *Third Vice-President,* John M. Molamphy; *Recording Secretary,* Prof. J. B. Sullivan; *Treasurer,* Titus Berger. The *Society* met once or twice and then decided to disband. The city of Pittsburgh and the surrounding district at this time resembled a vast workshop, and there were very few scholars in and around the town who were interested in the historic past of their vicinity. The number of wealthy and influential Catholics was small, and even those who could have supported the *Ohio Valley Catholic Historical Society* were too engrossed in the industrial progress of Pittsburgh to take a very deep interest in historical studies. The clergy and the diocesan authorities were equally uninterested. Most of them had come from abroad and their interests lay in other countries. Doctor Lambing's abilities were better recognized by the non-Catholics of Western Pennsylvania. When the *Old Residents' Association* branched out into the *Historical Society of Western Pennsylvania,* the *Ohio Valley Catholic Historical Society* was dissolved and Doctor Lambing became a prominent member of the non-Catholic organization, acting for a long term of years as its President. In January, 1896, Mr. Carnegie appointed him one of the Trustees of the Carnegie Institute.

It is regrettable that this worthy attempt at organizing the forces of the Catholic Church of that date for the purpose of conserving the history of the Faith in Western Pennsylvania came to such a poor end. Fortunately Doctor Lambing was not totally discouraged by this failure, and it has been solely on account of his preserving labors for the past thirty years that the relics of Catholic tradition in Western Pennsylvania have not been entirely forgotten.

DOCUMENTS

THE DIOCESE OF BALTIMORE IN 1818

Archbishop Maréchal's Account to Propaganda, October 16, 1818.[1]

(*Archivio della S. C. de Prop. Fide—America centrale. Dal Canada all' istmo di Panama*, Vol. 4, *Scritture originali*, vol. 922.)

Ratio status religionis catholicae in dioecesi Baltimorensi reddita ab Ambrosio Archiepiscopo 1818.[2] *Illustrissimo ac Eminentissimo Cardinali Litta,*[3] *Praefecto Sacrae Congregationis Propagandae Fidei.*

Baltimori, die 16ª Oct., 1818.

EMINENTISSIME PRAESUL.

Redux Baltimorem ex visitatione maximæ partis missionum quæ in mea diœcesi existunt, suscepi præsentem in hisce regionibus Ecclesiæ Catholicæ statum, quantum a me noscitur, exscribere et ad Sacram Congregationem transmittere, donec accuratiorem rerum tabellam possim aliquando ipsius oculis subjicere.

1°. Ex quo in Fœderatis Americæ septentrionalis Statibus erectæ sunt sedes

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[1] This document, precious on account of its century-long age as well as for its intrinsic historical value, is here published for the first time. Owing to stress upon our space in this number, it is left untranslated. It is an excellent example of the many valuable documents for the history of the Church in the United States, now in the Archives of Propaganda, at Rome (*Cf.* C. R. FISH, *Guide to the Materials for American History in Roman and Other Italian Archives*, Washington, D. C., 1911, pp. 289). The photographed copy from which it is here translated belongs to the *Dominican Archives*, in the College of the Immaculate Conception, Washington, D. C. From the photographs it can be estimated that the *Account* is eighteen folios in length, written on ordinary paper. It is in Maréchal's handwriting, and there are several erasures and insertions in the text. The document is endorsed with the date: October 16, 1818. There is a copy of this document among the *Shea Transcripts* in the *Georgetown College Archives*. Father Hughes, S. J., prints those passages which relate to the Society of Jesus. (*Cf.* HUGHES, *History of the Society of Jesus in North America*, Documents, vol. I, part I, pp. 245-6, 560; part II, pp. 911-14, 957-8, 1049). For a contemporary account of the condition of the Church in Baltimore at this time, *cf. The Catholic Religion in the United States in 1818*, in the *Woodstock Letters*, vol. XI, no. 3, translated from GRASSI, *Notizie varie sullo stato presente della Repubblica degli Stati Uniti dell'America settentrionale* (1818). 2nd Edition, Milan, 1819.

[2] Ambrose Maréchal, third Archbishop of Baltimore, was born at Ingres, in the Diocese of Orleans, France, on August 28, 1764. Shea (*History of the Catholic Church in the United States*, vol. III, p. 39) gives the year erroneously as 1769; Clarke (*Lives of the Deceased Bishops of the Catholic Church in the United States*, vol. I, p. 239. New York, 1888), likewise mistakes the year, which he gives as 1768. (*Cf.* REUSS, *Biographical Cyclopedia of the Catholic Hierarchy of the United States* (1784-1899), p. 67. Milwaukee, 1898). Maréchal first studied law at Orleans and then entered the Sulpician Seminary of that city to prepare for the priesthood. He was ordained at Bordeaux, in 1792, and on the day of his ordination sailed for the United States in company with Abbés Richard, Matignon and Clicquard. They arrived at Baltimore, June 21, 1792, and it was only then that Father Maréchal said his first Mass. After a short time spent on the Missions in Maryland, he was appointed Professor in St. Mary's Seminary, Baltimore, where he remained 1792-1803 (*Cf. Memorial Volume of St. Mary's Seminary of St. Sulpice, Baltimore, Md.*, p. 39. Baltimore, 1891). For several months during this period he taught Philosophy at Georgetown College (*Cf. ibid.*, p. 7). At the desire of his Superiors in France, he returned to his native country in 1803, and taught in the Sulpician Seminaries at Saint-Flour, Lyons, Aix, and Marseilles. In 1812, he returned to Baltimore, where he was re-appointed Professor of Theology. On the death of Bishop Egan, O. F. M., of Philadelphia (July 22,

Bostoniensis, Neo-Eboracensis, Pensylvaniæ et Bardensis.[4] Diœcesis Baltimorensis includit tantum subsequentes provincias, videlicet, Marylandiam, Virginiam, Caroliniam, tum septentrionalem tum meridionalem, Georgiam et vastum illud territorium quod continetur intra limites Georgiæ, Floridarum, Tenessee et fluminem Mississippi. Ante revolutionem Americanam, in præfatis provinciis, ad summum annumerabantur 10,000 catholici. Nunc in iisdem computantur saltem 100,000 quorum longe maxima pars in Marylandia residet. Hæc multitudo fidelium, favente divina providentia, mirum in modum crescit, tum naturali progressu generationum tum conversione protestantium tum præsertim stupendo numero Europeanorum qui singulis annis in Rempublicam nostram emigrant. In mea diœcesi 52 sunt sacerdotes sacrum exercentes ministerium, ex variis nationibus oriundi, nempe 1 Italus, 3 Germani, 4 Angli, 7 Belgæ, 12 Americani, 11 Hiberni, denique 14 Galli.[5] Unusquisque ex his missionariis ecclesiam habet in qua sacrosanctum Missæ sacrificium celebrat: imo plurimi sunt inter eos qui duas vel tres habent a se invicem dissitas, quas saltem semel quolibet mense visitant. Quædam ligno, quædam lateribus, quædam politis lapidibus extruuntur; nulla est fere quæ sit amplitudine sufficiens ad continendam jugiter crescentem catholicorum multitudinem. Hinc anno proxime sequenti decem novæ ecclesiæ in variis meæ diœcesecos partibus ædificabuntur.

2°. Quatuor sunt ecclesiæ in civitate Baltimorensi, videlicet, ecclesia Sancti Patricii versus orientem civitatis; ecclesia Sancti Joannis prope centrum ejusdem; ecclesia Seminarii ad occidentem; tandem vetus ecclesia metropolitana quæ D. Petro dedicatur ad septentrionem. Hæc ultima erat sola ecclesia existens in civitate Baltimorensi, quando, anno 1792, eam ingressus sum ex Gallia profectus. At cum cresceret in dies numerus fidelium pro ratione incrementi civitatis, primum ædificata fuit ecclesia Sancti Patricii, quæ quamvis in origine nimis ampla foret, nunc non potest continere congregationem catholicorum. Deinde constructa fuit ecclesia Sancti Joannis. Præcipue frequentatur a Germanis.

1814), Maréchal was recommended by Archbishop Carroll for that See (*Cf. Archivio di Propaganda, Atti* (1815), pp. 62, 74, 285: *On the choice of a Bishop for Philadelphia*). The Bull of his appointment to Philadelphia (dated January 10, 1816) arrived at St. Mary's Seminary on July 3, 1818; but owing to the confused state of that diocese on account of the Hoganite Schism, Maréchal refused the rather dubious honor. Archbishop Neale (1815-17) recommended him for the coadjutorship of Baltimore. Propaganda, it would appear, had not accepted his refusal of Philadelphia; for, when Neale's letter arrived, there was some discussion about Maréchal's "transfer" from Philadelphia to Baltimore. (*Cf. Archivio di Prop., Atti:* May 19, 1817, ff. 11-12). The Brief of his election (dated July 24, 1817) reached Baltimore five months after Neale's death (June 18, 1817). Maréchal was therefore consecrated Archbishop of Baltimore (December 14, 1817). He ruled the See of Baltimore from December 14, 1817 to January 29, 1828. An account of his death and funeral will be found in the *Catholic Miscellany* for March 15, 1828.

[3] Cardinal Lorenzo Litta (born at Milan, February 25, 1756; died at Monte Flavio, May 1, 1820), was Cardinal-Prefect of Propaganda, 1812-1818.

[4] The Episcopal Sees of Boston, New York, Pennsylvania (Philadelphia), and Bardstown were erected on April 8, 1808. The authentic Brief for the foundation of these Dioceses is in the *Archivio di Prop., Atti* (1814) ff. 166-183.

[5] The copyist in Rome did not photograph folio 19 of this document, which contains a *Catalogue* of these priests with their names and nationalities. Father Hughes has printed it (*o. c.*, Documents, vol. I, part II, p. 957) and it is from his volume that we have added it at the end of Maréchal's *Account*. The enumeration, however, in the *Catalogue* is different from the text at this point. The *Catalogue* contains 53 names, which are given as follows:—Italian (1), Germans (3), English (4), Belgians (8), Americans (11), Irish (12), and French (14). *Cf. The Clergy List of 1819, Diocese of Baltimore*, article by the Rev. E. I. Devitt, S. J., in the *American Catholic Historical Society Records*, vol. 22 (1911), pp. 238-267.

Tandem Directores Seminarii propriis expensis amplam capellam pulchram nimis extruxere. Ad eam, Festivis et Dominicis diebus, confluit pia fidelium multitudo, allecta nimirum majestate cantus gregoriani, splendore cultus divini, et summa decantia cæremoniarum quæ a seminaristis perficiuntur. Intra spatium anni præteriti sacra Eucharistia distributa fuit in hac capella saltem 10,000 fidelibus. Quoad veterem ecclesiam metropolitanam Sancti Petri, adeo arcta est, comparative ad multitudinem parochianorum, ut vel decimam partem eorum vix recipere queat; atque nisi diebus Dominicis plures missæ successive celebrarentur in ea, ingens numerus fidelium SS. Sacrificium interesse non posset.[4] Hæc gravissima incommoda perpendens prædecessor meus Ill. D. D. Carroll, suscepit ædificare ecclesiam cathedralem tantæ dimensionis ut catholici Baltimorenses possent facile in ea admitti. Sed vix ejus fundamenta jecit, ut opus, deficiente pecunia, fuit derelictum. Verum anno mox præterito, collectis hinc et inde eleemosynis, statutum fuit, me suadente, ut opus incœptum perficeretur; atque tanta fuit industria et activitas opificum ut spes mihi nunc affulgeat, quod intra spatium octodecim mensium, consecrationis huiusce Basilicæ solemnem cæremoniam perficere mihi possibile erit. Sine ullo dubio amplitudine et majestate longe superabit quodlibet templum sive a protestantibus sive a catholicis in Fœderatis Americæ Statibus hucusque ædificatum. Vel ipsimet protestantes Baltimori de eo gloriantur. Maximum est enim civitatis eorum ornamentum. At doleo multum quod interior ejus destituetur omni fere decoramine.[5] Utinam Sacra Congregatio vel aliqui nobiles Romani nobis dono donarent aliquas pias statuas ex illis quæ velut arena maris Romæ reperiuntur. Quatuor vel sex sufficerent, et facile ad nos possent pervenire via Liburni. Tale donum summam gratitudinem ominum catholicorum Fœderatæ Americæ erga munificum donatorem excitaret. Duas statuas, nempe Domini Salvatoris et Beatæ Virginis quibus consecrabitur Metropolitana Ecclesia hucusque frustra emere volui; nullæ omnino reperiuntur in hisce regionibus et deficiunt opifices ad illas perficiendas. Anno 1792 vix in civitate Baltimorensi reperiebantur 800 catholici, nunc circiter 10,000 computantur.

3°. In mea diœcesi duo sunt Seminaria sub directione sacerdotum Sancti Sulpitii, nimirum majus Baltimorense Seminarium,[6] et minus, erectum prope pagum Emmitsburgensem 15 leucis a Baltimoro distantem.[7] In majori seminario juniores clerici philosophiæ et theologiæ studio applicantur, atque in omnibus scientiis et virtutibus quæ necessariæ sunt missionariis erudiuntur. Huic seminario amplum collegium annectitur in quo filii catholicorum parentum, qui aut divitiis affluunt aut aliqua dignitate insigniuntur, humaniorum litterarum studio incumbunt. Omnes pueri qui intra muros huiusce collegii vivunt et aluntur, summa industria et charitate directorum, in principiis religionis catholicæ æducantur. Insuper multi, inter quos sunt non pauci protestantes, scholas exteriores e civitate quotidie frequentant. Marylandiæ legislatura huic collegio universitatis dignitatem contulit. Minus seminarium Emmitsburgense, præsertim fuit institutum ad mentem Concilii Tridentini ut in eo reciperentur pueri, qui

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[4] Cf. *Old Saint Peter's or the Beginnings of Catholicity in Baltimore*, article, by the Rev. J. A. Frederick, in the *Historical Records and Studies* (New York), vol. v (1907), pp. 354-391.

[5] Cf. *Pastoral of Archbishop Maréchal, relative to the Completion of the Baltimore Cathedral (1818)*, in the *American Catholic Historical Researches*, vol. 12 (1895), pp. 113-116.

[6] Cf. *Memorial Volume* cited in note 2; cf. also *The Sulpicians in the United States*, articles by C. G. Herbermann, in the *Historical Records and Studies* (New York), vol. vii (1914), pp. 7-57; vol. viii (1915), pp. 7-83.

[7] Cf. McSweeney, *The Story of the Mountain*, 2 vols. Emmitsburg, 1911.

Dei servitio et ecclesiæ se consecrare volunt. 80 circiter in hoc seminario juvenes computantur, inter quos quindecim tonsuram clericalem jam receperunt, præter alios quorum vocatio ecclesiastica non sufficienter declarata est. Hæc duo seminaria sunt religioni catholicæ pretiosissima. Ab eorum prosperitate maxime pendet prosperitas sanctæ nostræ fidei in America septentrionali. Erecta sunt expensis Societatis Sancti Sulpitii, quæ cum redditus possideat valde mediocres, mirum certe mihi videtur quomodo ea sustentare queat. Faxit Deus! ut Americani cives, quorum multi ingentes divitias habent, aliquando inducantur duas illas venerabiles institutiones, piis donis sustentare; cito tunc nobis adesset sufficiens numerus missionariorum, tum ad fovendam, tum ad late propagandam sanctam nostram fidem in immensa Americæ republica.

Præter hæc duo seminaria quorum finis præcipuus est educatio sæcularium clericorum, existit Georgiopoli, prope capitalem civitatem Washingtonis, magnificum collegium quod a Patribus Societatis Jesu dirigitur.[10] Duobus constat præcipuis ædificis, prius occupatur a pueris secularibus, qui humaniorum litterarum studio incumbunt, posterius continet novitios et scholasticos Societatis, qui sunt numero triginta tres. Dolendum est maxime, quod illæ domus ære alieno præmantur. Verum cum Societas nuper recuperaverit omnia prædia cæterasque proprietates, quæ ante destructionem Societatis a Jesuitis possidebantur, nullum est dubium quin brevi ditissima erit. Mirantur omnes quomodo fieri possit, quod Superiores Romæ degentes, non Georgiopolim mittant sex vel octo religiosos viros, scientia et pietate insignes ad fovendam in nostris regionibus nascentem hanc institutionem. Nulla etenim pars est orbis catholici in qua Societas Jesu securius existere, latius propagari et uberiores fructus producere posset.

4°. Tria existunt monialium monasteria in diœcesi Baltimorensi. Primum est Carmelitarum, quod erigitur in villa non longe distanti a pago qui dicitur Port Tobacco, super ripas fluminis Potowmack quo Marylandia a Virginia separatur.[11] Ibi sunt viginti tres moniales. Sat amplos redditus habent. Tam sancte vivunt hæ sanctæ Theresiæ virgines, ut vix crediderim adesse in orbe catholico, hujus sancti ordinis domum in qua pietas et disciplina monastica magis vigeant. Clausuram stricte observant. Secundum est Visitationis Georgiopoli prope Washingtonem institutum.[12] Fere quinquaginta moniales continet. Parum divitiarum habent; attamen partim propriis redditibus, partim labore manuum suarum vivunt. Hæc domus est certe piissima, imo sanctissima. In ea abunde refulgent ingenium atque omnes virtutes Francisci Salesii; nunquam moniales illæ e limitibus monasterii egrediuntur. Prope illud monasterium adest ædificium in quo quellæ catholicæ vivunt et aluntur. Earum piæ ac liberali educationi, quædam moniales dant operam. Perplures insuper juniores filiæ tum catholicorum tum protestantium parentum, scholas exteriores, statutis horis, frequentant. Ex hac domo religiosa singulis annis egrediuntur virgines, quæ in sæculo summæ pietatis odorem late diffundunt. Tertium est, Puellarum Sancti Vincentii a Paulo, non longe distat a pago Emmitsburgensi.[13] In eo reperiuntur

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[10] *Memorial of the First Centenary of Georgetown College, D. C., comprising a History of Georgetown University*, by JOHN GILMARY SHEA, LL. D., *and an Account of the Centennial Celebration by A Member of the Faculty*. Washington, D. C., 1891; *Georgetown University in the District of Columbia, 1789-1907: Its Founders, Benefactors, Officers, Instructors and Alumni*, by JAMES S. EASBY-SMITH, A. M., LL. M. 2 vols. New York and Chicago, 1907.

[11] GUILDAY, *English Catholic Refugees on the Continent*, vol. I, pp. 369-376. London, 1914.

[12] LATHROP, *A Story of Courage. Annals of the Georgetown Convent of the Visitation of the B. V. M., from the Manuscript Records.*

[13] The Sisters of Charity in the United States were founded (1808) by the eminent convert,

triginta duæ sorores quæ juxta regulas Sancti Institutoris sancte vivunt, exceptis tamen illis modificationibus quas exigunt mores et ingenium Americanorum. Hospitalium curam non habent nec habere possunt, cum eorum administratores sunt e grege protestantium. Hinc præcipue incumbunt piæ æducationi puellarum catholicarum, tum divitum tum pauperum. Domus Emmitsburgensis octoginta circiter continet præter plures virgines, parentibus et opibus destitutas. Hæc pia institutio abundantissimos religionis fructus producit. Quod si aliquando, favente Deo, sufficientem pecuniæ summam colligere possim, aliam domum, præter Emmitsburgensem, earumdem puellarum, Baltimori erigere intendo. Hæc tria monasteria quæ nuperrime visitavi atque certissime gratias satis Deo agere non possum, quod summa pietas, fervor spiritus, stricta disciplina, omnes denique virtutes in eis splendide fulgeant. Ipsimet protestantes veneratione quadam ea prosequuntur. Certissime, sunt totidem uberrimi fontes gratiarum, quibus meus grex abunde irrigatur. Præter illas religiosas communitates, in omnibus fere diœceseos ecclesiis sunt confraternitates, sive scapularii, sive rosarii, sivi SSmi Sacramenti, sive S. Cordis Jesu. Præsertim pia est associatio in civitate Baltimorensi quam hic præterire iniquum foret. Constat viris insignioribus catholicis, qui Deo servire student. Singulis mensibus semel confratres in capella subterranea Seminarii conveniunt, ubi missam audiunt et sermonem familiarem de dogmatibus fidei et præcipuis moralibus Evangelii præceptis. Finis piæ hujus associationis est, ut ejus membra concivibus suis tum catholicis tum protestantibus virtutum evangelicarum exempla exhibeant. Inter regulationes quibus astringuntur, una est maximi momenti, nempe, ut quatuor festivis solemnioribus diebus, conjunctim et publice in metropolitana ecclesia ad sacram Eucharistiam accedant. Hoc præclaro fratrum exemplo mire in spectatoribus excutitur mundanus ille timor quo multi in istis regionibus laborantes, a participatione sacramentorum abstinent et deterrentur.

Huic articulo finem imponam annuntiando Sacræ Congregationi, quod hyeme mox præterita Baltimori instituerim scholas quas gratuito frequentat pauper utriusque sexus juventus sive catholica, sive protestans, modo parentes consentiant eam imbui principiis SS. nostræ religionis.

5°. In Fœderatis Americæ Statibus, omnes protestantium sectæ discipulos, ministros, et templa habent. Parum curant de dogmatibus, quæ olim Lutherus, Calvinus et Henricus VIII prædicarunt. Manifesta et generalis est omnium proclivitas versus Socianismum. Anglicana ecclesia quæ ante revolutionem Americanam prædominans erat, et a Regimine Magnæ Britanniæ protegebatur, undique corruit, ex quo sicuti cæteræ omnes religiones, tantum toleratur. Generalem venerationem sibi vindicat ecclesia catholica et ad eam oculos suos convertunt protestantes. Præjudicia quibus ab incunabulis olim imbuebantur, adeo evenuerunt ut pseudoministra ea non audeant e suggestu prædicare; et si aliquis eorum id faceret, tanquam calumniator ab auditoribus haberetur. Hinc diebus dominicis multi protestantes confluunt in nostras ecclesias, inter quas non pauci nostram sanctam fidem tandem amplectuntur. Factum unicum hic referam, quod summam mihi attulit consolationem atque probat quanta celeritate in hisce regionibus propagatur catholica fides. In visitatione meæ diœceseos, quam vere præsentis anni suscepi, in pago quodam, qui vocatur *Taneytown* confirmationem

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Mrs. Elizabeth Ann Seton (1774-1821). (Cf. WHITE, *Life of Mrs. Eliza A. Seton*. New York, 1904). The thirteen volumes of letters diaries and other papers in the *Seton Archives* at Emmitsburg, have not yet been fully used by her biographers. A new *Life* based upon these valuable *fonds* as well as upon the extensive *Archives* of the Sisters of Charity in Cincinnati, would prove a noteworthy contribution to American Church history.

administravi. Ibi pastor missionis constituitur Revdus D. Zocchy Romanus sacerdos.[24] Porro tertia pars eorum qui hoc sacramentum receperunt, constabat protestantibus nuperrime ad religionem catholicam conversis. Populus Americanus acumine mentis et optima indole pollet. Artem ratiocinandi naturaliter possident, vel ipsimet opifices. Omnes fere cives aut commercio aut agriculturæ aut merchamicis artibus sunt dediti. Divitiarum acquisitioni summa industria mentis et corporis incumbunt. Civiles artes et vitæ delicias, quibus Europa indulget, abunde apud eos reperiuntur. Nullus est eorum qui dici possit scientia illustris. Verum dici potest quod multitudo populi generaliter sumpta, æducatione, urbanitate morum et quadam cultura mentis, longe superet Europeanam plebem. Libertatem qua fruuntur pene cultu divino adorant; atque cum intra limites Reipublicæ immensæ sint sylvæ, quæ vili pretio venduntur incredibile est quantus numerus Europæorum hic advenit. Computatur quod hoc præsenti anno ex Europa circiter ducenti viri singulis diebus nostras oras attingerint; inter quos multi sunt religione catholici.

Præcipua vitia quibus indulgent Americani, sunt illimitatum divitiarum desiderium, quo omnium mentes agitantur, et ebrietas inter opifices et infimam plebem. Hinc difficillime sustentationi missionariorum provident, præsertim rustici, quamvis sint possessionibus opulenti. Quando ædificanda est ecclesia, aut aliqua charitatis aut pietatis institutio erigenda, unusquisque paucos nummos in communem massam projicit, raro admodum dona alicuius magnitudinis conferunt. Sat caste vivunt, præsertim si uxorem semel duxerint, sacramenta identidem frequentant catholici civitatum incolæ, multo sæpius qui agriculturæ in villis addicti sunt. Incredibile est quanta sit omnium aviditas audiendi verbum divinum. Sacerdos, qui vel mediocrem habet eloquentiam, multitudinem auditorum certissime in nostras ecclesias secum trahit. Quantum ad mulieres, summa est puritas morum feminei sexus albi coloris in mea diœcesi. Adulterium aut fornicatio sunt totidem crimina, quibus vix aliquando in mea diœcesi committuntur. Earum maxima pars frequenter admodum ad sanctam Synaxim accedit. Ornamento corporis, et cultui suæ pulchritudinis nimis multum student, quamvis paucis exceptis, modestiam christianam colant. Tanta est vestium luxuries, ut filia sutoris difficile distingueretur inter nobiles mulieres Europeanas. Quæ non sunt piæ, amatorios libros avide legunt, theatra et choreas frequentant. Nunquam tamen diebus dominicis. Id vetant leges civiles et haberetur tanquam maximum scandalum. Inter Africanas mulieres multæ quidem Deo fideliter serviunt; sed plurimæ sunt, etiam inter catholicas, quæ ignorantia religionis graviter sua culpa laborantes, in cœno vitiorum præsertim impudicitiæ vivunt ac moriuntur.

In Fœderatis Americæ Statibus, præter Collegia et Universitates, innumeræ sunt scholæ inferiores, in quibus ars legendi et scribendi edocetur, nullus est ferme Americanus qui hanc artem non possideat. Omnes libri, qui Anglia vel Gallia imprimuntur, in opificinis librariorum palam hic ventuntur. Innumeri sunt qui doctrinam tum fidei tum bonis moribus inimicam docent. Neque huic malo leges civiles remedium ullum afferunt. Americani libertatem impressionis strenue deffendunt. Forsitan plures diarii (*gazettes*) in unico Marylandiæ statu e prælo quotidie prodeunt, quam in Italia et Gallia simul sumptis.

6°. Sicuti primitivis et subsequentibus Ecclesiæ sæculis nationes ad Christum conversæ sunt, sudore et laboribus missionariorum extraneorum, ita fides catholica in Fœderata America, introducta fuit zelo et opere Europeanorum sacerdotum,

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[24] Rev. Nicholas Zocchi was born in Italy, 1773; came to Baltimore, 1803, and died at Taneytown, December 17, 1845.

et ab eis nunc servatur et propagatur. Mirum igitur non est si clerus Americanus constet præcipue ex missionariis, qui in variis Europæ partibus nati sunt. Certe nil intentatum dimittam, ut clerum mihi procurem, pure nationalem. At quantacunque sit, aut esse possit prosperitas seminariorum Baltimorensis et Emmitsburgensis, quantusque sit numerus novitiorum Societatis Jesu, quæ Georgiopoli florescit, nunquam tamen sperare possum, quod mihi suppeditent sufficientem missionariorum multitudinem, qui necessarii sunt in nascenti imperio ut fidem conservent et extendant. In his positi circumstantiis satis grati Deo esse non possumus, qui pluribus sacerdotibus Europeanis inspiravit ut Oceanum transmearint, ad colendam in hisce regionibus vineam Domini. Sacerdotes Americani suis concivibus quorum mores et ingenium melius noscunt, sunt ipsis omnium gratissimi. Parum versantur in ecclesiasticis scientiis, sive quia paucis tantum annis ante eorum ordinationem studio litterarum humaniorum et theologiæ incumbunt, sive quia continuis sacri ministerii functionibus impediti vacare nequent eruditis quæstionibus. Attamen qui habent sufficientem suppellectilem moralis et dogmaticæ theologiæ simul et pietate donantur, uberrimos producunt fructus. Secundum Americanos Angli civibus huiusce regionis magis placent et probant se religioni utiliores. Quatuor tantum sacerdotes Angli in mea dioecesi reperiuntur;[15] ex quibus tres, me suadente, huc venerunt anno mox præterito; videlicet, unus qui olim in Seminario Lugdunensi fuit in theologia meus discipulus. Hic, cum audiisset me ad episcopatus dignitatem promotum fuisse, patriæ valedixit ut mecum viveret, et duos amicos secum adduxit. Unus sacro fungitur ministerio Baltimori;[16] alter Richmondi,[17] quæ est capitalis Virginiæ civitas; tertius in Alexandria,[18] quæ est quoque Virginiæ civitas; quartus denique, in missionibus Zacchiæ.[19] Utinam multos eis similes possem ex Anglia obtinere, sed tanta est penuria sacerdotum in hoc imperio, ut nulla spes mihi affulgeat, quod alios in meam diœcesim adducere possim. Ex hac rerum expositione, facile concludere est quod Sacra Congregatio me adhortando ut Anglos missionibus præficiam, mihi suadet quod est omnino impossibile. Præter enim quatuor præfatos sacerdotes, nullum alium habeo, aut habere possum. Belgæ, Galli et Germani sacerdotes, optimos se exhibent missionarios. Sunt zelo animarum, morum puritate, doctrina et amore ecclesiasticæ disciplinæ valde commendabiles. Equidem linguam anglicanam non perfecte pronuntiant; attamen verbum Dei annuntiant modo qui non displicet Americanis, quidquid calumniatus fuerit in eos Doctor Gallagher et impius ejus factio; atque maxime dolendum est quod Sacra Congregatio facile nimis aures præbuerit horum inimicorum ecclesiæ Christi dicteriis. Si enim aliqua pietas, amor religionis ac præsertim veneratio erga Sanctam Sedem in Baltimorensi diœcesi existant, illorum missionariorum exemplis, et indefessis laboribus præcipue illud est referendum. Eos diligunt ac venerantur Americani. Hiberni qui spiritu Dei aguntur, et moribus vere ecclesiasticis sunt imbuti, religioni feliciter serviunt. Sunt enim prompti ad laborem, non mediocriter eloquentes, zelo animarum præstantissimi. Lætor valde quidem quod plurimi sunt huiusce generis in mea diœcesi; atque certe multos eis similes ambabus ulnis ultro reciperem. At vero tot ex Hibernia hic advenerunt sacerdotes, turpi ebrietatis vitio dediti, ut non nisi post maturum examen, curam animarum eis secure

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[15] James Whitfield, Joseph Fairclough, Robert Angier, (O. P.), and Roger Baxter, (S. J.).

[16] Father James Whitfield, who became the fourth Archbishop of Baltimore (1828-1834).

[17] Father Baxter (cf. MAGRI, *The Catholic Church in the City and Diocese of Baltimore*, p. 42, Richmond, 1906).

[18] Father Fairclough.

[19] Father Angier, O. P., who had formerly labored in the missions of Kentucky.

committere possumus. Quando enim semel a nobis facultates obtinuerunt, si subinde crapulæ indulgeant, dici non potest quantis malis obruant Ecclesiam Dei. Neque tunc ullum fere nobis relinquitur remedium quo scandalis finem imponere possimus. Si namque ab eis facultates retrahamus vel retraherc tentemus, omne jugum excutiunt, et incredibilibus ecclesiam americanam seditionibus agitant. Nihil possunt in fideles sive americanos, sive anglos, sive ex aliis Europæ nationibus oriundos. Quinimo hi ab eis refugiunt. Verum mirum est quantam authoritatem illi ebriosi sacerdotes exercent, in infimam suæ gentis plebem. Cum enim ebrietatem tanquam levem tantum imperfectionem hæc habeat, suos perditos pastores strenue defendit, ipsis sociatur, atque una cum ipsis schismatis vexillum erigitur ac tuetur. Illud lamentabile factum probatur evidenter historia omnium dissentionum quibus ab incunabulo exagitata fuit Americæ septentrionalis ecclesia. Non Americani, non Angli, non aliarum Europeanarum gentium advenæ, pacem perturbarunt, aut perturbant, Carolopoli, Norfolkio, Philadelphiæ, etc., etc., sed sacerdotes Hiberni intemperantiæ aut ambitioni dediti, una cum contribulibus suis, quos innumeris artibus sibi devinciunt.[20] Nuperrime variis scriptis suadere conati sunt huic imperitæ plebi, episcopos Bostoniensem, Bardensem et meipsum secreto intendere gallicanam hyerarchiam in hisce provinciis instituere, et Hibernos sacerdotes expellere. Hanc absurdam calumniam, Romæ non veriti sunt per epistolas et nuntios disseminare. Verum 1° undecim Hiberni sacerdotes a me obtinuerunt facultates, et sacrum exercent in missionibus maæ diœceseos ministerium. 2°. Maxima pars clericorum, qui nunc in Seminario Baltimorensi theologiæ student, sunt Hiberni. Tandem ex quatuordecim Gallis sacerdotibus quos hic habeo, octo nullam in missionibus functionem exercent, sed intra muros Seminariorum Baltimorensis et Emmitsburgensis vivunt. Si excipias sacerdotes Societatis Jesu, qui prædia pinguissima plerique possident,[21] omnes reliqui missionarii nullum alium redditum habent, præter pias voluntariasque fidelium oblationes, et pretium quod singulis annis unusquisque fidelis solvit pro sedili quod in Ecclesia occupat. Hinc in villis pauperrime vivunt; in civitatibus vero, longe melius eorum sustentationi providetur. Nigras vestes induunt, talares in Missæ sacrificio, brevioribus, modestis tamen, extra Ecclesiam utuntur; nec mirum, cum inter protestantes vivant et insuper sæpissime equitare teneantur. Omnes sacramenta administrant, singulisque diebus dominicis prædicant verbum divinum. In locis ubi juventutem colligere possunt, eam assidue catechisant. Quantum ad me attinet, pauperrimus sum. Hucusque vix redditus mei sufficiunt ad solvendas expensas epistolarum, quæ ex omni parte ad me mittuntur (*frais de poste*). Jus quidem habeo ad percipiendos singulis annis mille nummos mexicanos;[22] at propter rationes,

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[20] The Gallagher-Browne Schism (Charleston); the Fernandez Schism (Norfolk); the Hoganite Schism (Philadelphia).

[21] This interesting problem, a brief sketch of which will be found in O'Gorman (*History of the Roman Catholic Church in the United States*, pp. 302-4. New York, 1905) for a number of years caused unharmonious relations between the Society of Jesus in America and Archbishop Maréchal. The scholarly volumes of Father Hughes, S. J. (*History of the Society of Jesus in North America, Colonial and Federal*. New York, 1907—), contain several thousand unpublished documents on the problem, and the fourth volume (the publication of which has been held up on account of the present war) will undoubtedly place this vexed question of Jesuit property in Maryland and its use, in a clearer light, if not beyond the region of further controversy. (Cf. in particular for an explanation of these works, *quae praedia pinguissima plerique possident*, Hughes, *o. c.*, Documents, vol. I, part II, p. 913, note 2.)

[22] Cf. Hughes, *o. c., ibid.*, p. 891. During the period of Suppression of the Society of Jesus (1773-1814), the property which belonged to the Jesuits in Maryland was held in the name

quas forsitan aliquando Sacræ Congregationi exponam, dubium est utrum mihi unquam solventur. Ne secretarium quidem habeo; et quamvis oppressus administratione immensæ diœceseos, multas audio confessiones, cætera sacramenta administro, atque identidem prædico verbum divinum. Cum duobus sacerdotibus, qui metropolitanæ ecclesiæ curam pastoralem habent, in eadem domo vivo omnibus huius sæculi deliciis feliciter destitutus.

7°. Nulla est regio in orbe terrarum, ubi religio catholica promptius et latius propagari potest et ubi securius existit quam in Foederatis Americæ Statibus. Hic nullum omnino adest periculum ne conversi ad fidem persecutionem patiantur aut eorum ecclesia dissipetur arbitrario alicuius tyranni mandato, uti sæpe evenit in Sinensi imperio, coeterisque Indicis missionibus. Omnes religiones quæ agnoscunt Christum ut mundi Salvatorem hic tolerantur, legesque reipublicæ unamquamque protegunt, atque severissime puniunt eos qui cultum divinum alicuius sectæ perturbare tentarent. Atque cum libertas religionis sit Americanæ reipublicæ fundamentale principium, nullus est magistratus a Summo Præside imperii ad minimum officialem, qui impune possit catholicis vel levissimam afferre molestiam. Solum periculum cui objicitur sanctissima nostra religio, consistit in interioribus dissentionibus, quæ fideles eam profitentes a se invicem dividunt. De illis non curant magistratus. Solæ offensæ quæ pacem publicam et libertatem civium afficiunt, lege civili puniuntur. Nationes, quibus respublica nostra circumdatur, profitentur religionem catholicam, videlicet Canada, Florida, et Mexicanum imperium. Insuper maxima est catholicorum multitudo in foederatis nostris statibus. Protestantes qui præcipuam partem civium constituunt, præjudicia, quibus olim laborabant, fere omnino abjecere et catholicam religionem aliquali veneratione prosequuntur. Tandem stupendus est numerus Europeanorum, inter quos multi sunt catholici, qui quotidie huc advenit. Neque hæc emigratio per plures annos minuenda videtur. Cum namque tanta sit extensio territorii quod possidet Americana republica, ut millionibus hominum in eam migrantium, facilem sustentationem afferre possit, evidens est quod multitudo quæ ex Europa in Americanum imperium confluit, non cito minuetur. Hæc facta si attente ponderet Sacra Congregatio clare percipiet nullam regionem quæ zelo apostolico ampliorem ac fertiliorem campum expandat.

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of individual Jesuits. In December 1792, the surviving members of the Society were incorporated by an act of the Maryland Legislature into the *Corporation of the Roman Catholic Clergymen*. Archbishops Carroll and Neale, who had been Jesuits, received a yearly allowance of about 1200 dollars from the trust funds of the Corporation. (Cf. Maréchal to the Corporation, Baltimore, June 6, 1818, in HUGHES, *o. c. ibid.*, p. 891.) When Maréchal became archbishop, the Corporation declined to continue this yearly pension on the ground that he was not a member of the Society as his predecessors had been. This caused difficulties between the Society and the Archbishop, whose thesis was that the property originally had been acquired for the use of the Catholic religion in Maryland. The matter was taken to Rome and by a Brief of Pope Pius VII (July 23, 1822) Maréchal was given possession of part of the Jesuit property. On the refusal of Father Charles Neale, the Superior of the Jesuits, to accede to this compromise, the matter was again reported to Rome, and again the Archbishop was upheld. The whole affair had been brought meanwhile to the attention of President Monroe, who made representation to Rome in favor of the Society, and an agreement was reached (1826) whereby Archbishop Maréchal was to be paid 800 Roman crowns a year. Shea, who looked upon the subject as one he could not omit in his history, says: "I wish to tell all in about 15 or 20 lines, and to make every word capable of proof, and to treat the matter in a way not to excite animosity or shock anyone," Shea to Rev. J. A. Manning, S. J., Elizabeth, N. J., Feb. 17, 1889. (Cf. HUGHES, *o. c., ibid.*, pp. 936-7). Hughes has entered into the question boldly and with no sparing hand for either side; but the mass of documentary evidence he has brought to light unquestionably puts the whole of this interesting question on a broader basis.

Verum multas difficultates hic superandas habemus:

1. *Non sufficiens est numerus missionariorum.* Americanæ virgines, quæ non ita pridem vix a cachinno [*?se*] refrenare poterant, cum audirent Europeanos de monialibus in monasteriis perpetue viventibus loquentos, religiosam vitam ultro nunc amplectuntur, adeo mihi necesse sit invigilare ne plures, in monasteriis quæ in mea diœcesi existunt, admittantur quam ali possunt. At longe se aliter res habet in juvenibus relative ad clericalem statum. Partim terrentur cœlibatu, partim diuturnis studii ecclesiasticarum scientiarum laboribus, quibus incumbere debent, antequam ordinentur, præsentim paupertate quam patiuntur missionarii in villis exercentes sacrum ministerium, dum cum aliquali industria spem concipiunt vivendi commode, imo affluenter, si commercio aut agriculturæ se dederint.

2. *Inter eos qui ultro ecclesiæ servito se consecrare vellent, multi sunt qui expensis suæ educationis, proprio sumpto subvenire nequeunt.* Directores Seminariorum Baltimorensis et Emmitsburgensis valde limitatos habent redditus, ac proinde non nisi limitatum numerum seminaristarum gratis recipere possunt. Hinc quoad usque divina providentia mihi suppeditaverit media quibus providere possim educationi pauperum clericorum, deficiens erit numerus missionariorum, qui necessarii foret ad propagationem sanctissimæ nostræ religionis.

3. *Schismata quæ nimis frequenter ni hisce regionibus obtinent locum.* Eorum principalem causam maxime interest, ut Sacra Congregatio accurate cognoscat. Igitur notandum est:—1° quod populus Americanus civilem libertatem qua fruitur, amore ardentissimo prosequatur. Porro palmare est apud eos libertatis civilis principium, ut omnes omnino magistratus, sive supremi, sive inferiores, statutis anni temporibus, popularibus votis eligantur. Similiter omnes protestantium sectæ, quæ majorem populi partem constituunt, iisdem principiis reguntur ac proinde eligunt ac dimittunt pro nutu suo suos pastores. Porro catholici in eorum socitate viventes, evidenter exponuntur periculo eadem regiminis ecclesiastici principia admittendi, et artibus impiorum sacerdotum, qui eorum superbiæ blandiuntur, facile adducuntur ut credant sibi quoque jus competere suos pastores eligendi et dimittendi prout ipsis placuerit. 2°. Quando catholici in aliqua parte meæ diœceseos sat numerosi sunt ut existiment se posse ecclesiam aedeficare, primum unusquisque paucos nummos in communem massam conjicit; atque cum summa raro sit sufficiens, tum duos vel tres viros seligunt, quos deputant ut per vicos et civitates eleemosynas colligant, tum a catholicis tum a protestantibus concivibus suis. Quod si forte sat pecuniæ semel collegerint, tum emunt sufficientem terræ quantitatem, ut super eam ecclesiam aedificent, domum presbyteralem et cœmeterium habeant. Jamvero cum hanc terræ portionem emere statuerint, aliquando titulum possessionis episcopo conferunt, adeo ut sit et habeatur a civilibus tribunalibus verus hujus ecclesiastici boni possessor; sed sæpe evenit, ut legislatores provinciæ adeant et ab ipsis titulum possessionis obtineant, ea conditione ut transmittatur quatuor aut quinque viris catholicis, qui annuatim a multitudine congregationis eliguntur. In hoc casu, isti viri non sunt tantum temporales administratores rerum temporalium ecclesiæ (*Marguilliers*) prout sunt in Europa, sed habentur et sunt veri possessores omnium rerum temporalium ecclesiæ coram tribunalibus civilibus, ac in eas eandem authoritatem exercere possunt impune ac in proprias domus et campos.[23] Jamvero nunquam ullum schisma locum obtinuit in ecclesiis,

[23] Cf. *The Evils of Trusteeism*, article by the Rev. G. C. Treacy, S. J., in the *Historical Records and Studies* (New York), vol. VIII (1915), pp. 136-156.

quarum titulum civilem possidet episcopus; imo impossibile est ut id aliquando eveniat. Si etenim sacerdos qui pastor huius ecclesiæ constituitur, deditus sit ebrietati aut impudicitiæ aut aliis scandalosis vitiis, neque velit vitam suam emendare, tunc episcopus ratione tituli possessionis quam habet, statim illum ejicere potest, sicuti quilibet civis jus habet expellendi eos qui domum suam contra suam voluntatem occupare præsumerent. Facile enim a magistratibus mandatum ejectionis obtinere potest. Verum si titulus possessionis, penes sit temporales administratores (*Marguilliers*) tunc ab eis vexillum rebellionis in episcopum secure erigi potest. Si enim timorem Deo major pars eorum non habeat, et conceperit odium contra suum pastorem, illum continuo ab ecclesia expellunt, quantacumque sit ejus vitæ et morum sanctitas; imo omnem congregationem catholicorum usu ecclesiæ privant. Ita se res habet Norfolkio, ubi, impius Doctor Oliveira Fernandes, et duo ebriosi Hiberni omni religione destituti, ab ecclesia ejecerunt piissimum suum pastorem Dominum Lucas et omnes suos concives catholicos.[24] Similiter quando sacerdos scandalosam ducit vitam, potiusque pravis suis exemplis gregem Domini populatur quam nutrit, si episcopus in eum animadvertat, vel etiam animadvertere minetur, sæpe evenit ut subdolosis et impiis artibus temporales administratores in sui defensionem adducat sive clamitando episcopum tyrannice in ipsum agere, sive declarando se appellasse Romam, sive illis suadendo ipsis solis, jure naturali competere electionem et depositionem suorum pastorum. Quod si semel, pravis illis principiis mentes eorum imbuere potuerit, tunc impius ille sacerdos suffultus protectione temporalium administratorum, in authoritatem sui episcopi publice insurgit, eum calumniatur, pergit sacrilegio ministerio fungi, ac gregem Christi devastare. Neque ullum huic ingenti malo remedium præstant leges civiles Americanæ reipublicæ. Quinimo si ille sacerdos sit paulo audacior et in dolo peritus, ubique colligit falsa testimonia ex quisquiliis plebis, hæc sigillo magistratum protest-

[24] According to Shea's account, one of Neale's first episcopal appointments was that of the Rev. James Lucas to the church in Norfolk. The trustees refused him on the score that they had the right of choosing their own pastor; and under the leadership of a Dr. Fernandez, they excluded Father Lucas from the church. The parish was then placed under interdict by the Archbishop, who was then assailed in a series of pamphlets written by the malcontents. The Norfolk Schism was at its height when Archbishop Maréchal went there personally (June 12, 1818) with the hope of making peace, but failed. (Cf. *Diary of Archbishop Maréchal (1815-1825)* in the ACHS *Records*, vol. II (1900), p. 426). The schismatics attempted to influence the Rev. Richard Hayes to go to Utrecht and be consecrated Bishop of Norfolk by the Jansenist Archbishop there. (Cf. *Archivio di Prop. Fide, Scritture riferite, America Centrale*, vol. IV (1818-1820, no. 83.) This conspiracy Father Hayes denounced (Sept. 1819) to the Holy See (Cf. *Archivio di Prop. Fide, ibid.*, no. 82). Fernandez' abettor in the schism was, according to Shea, a Father Carberry, O. S. D., of New York, who so successfully deceived Bishop Connolly of that City that he recommended him (February 26, 1818) for the See of Norfolk. (Cf. *Archivio di Prop. Fide., ibid.*, no. 21.) Cardinal Litta was also deceived by the turbulent priest, and vindicated his position before Maréchal, whose reply to Rome, dated June 16, 1819 (Cf. *Archivio di Prop. Fide, ibid.*, nos. 90, 109), placed the matter in its proper light. Influence however had been brought to bear upon the Holy See from Dublin, and on July 11, 1820, without any warning to Archbishop Maréchal, or without asking his advice, the two Sees of Norfolk and Charleston were erected. Maréchal had suspicions that such a plan was being broached, and he wrote to Father Grassi, S. J., at Rome, on December 31, 1819: "Vous me feriez bien de plaisir, et ce seroit rendre un grand service à la religion, de prêter votre Carte des États-Unis au Cardinal Fontana" (cf. HUGHES, *o. c.*, Documents, vol. I, part II, pp. 914-5). The Cardinal of Propaganda did not seem to know American geography well, for by this plan the Diocese of Baltimore was divided into two parts—a thousand miles apart, with the Dioceses of Norfolk and Charleston in between. Bishop Kelly's short reign of eighteen months (1821-1822) at Norfolk proved the impossibility of the scheme. Bishop England's episcopate at Charleston, however, was successful and he left behind him one of the most potent Catholic memories of the South (1820-1842).

antium qui de huiusmodi dissentionibus catholicorum secreto lætantur, munire satagit, atque collecta hinc et inde pecunia, aliquem nuntium qui bene noscit speciem pietatis induere et sancta loqui, Romam denique mittit. Ita sese gesserunt Doctor Gallagher et Dominus Browne, Carolopoli.

Illustrissimus D. D. Carroll primus Baltimorensis episcopus, in origine rerum, existimans religionis catholicæ propagationi profuturum fore, si temporales administratores, præter meram bonarum ecclesiæ administrationem (prout fit in Europa) haberent quoque titulum possessionis, huic systemati patrocinatus est per plures annos. Verum tot dissentiones et schismata ex eo nata sunt, ut paulo antequam moreretur, multum doluit quod aliquando illud admiserit. Venerabilis ipsius successor D. D. Neale, qui amore Dei et ecclesiæ amore pene immenso flagrabat, mature perpendens mala quæ ex præfato systemate fluebant, illud pro virili suo fortitudine oppugnavit et constanter rejecit. Quantum ad me attinet, mihi videtur admitti posse sine periculo, modo administratores temporales, vel in ipsomet titulo possessionis, vel contractu, quem obsignare tenerentur statim atque eliguntur, astringantur quibusdam clausulis, adeo ut abuti nequeant jure civili quod obtinent, v. g. quod pastor in sacris suis functionibus prorsus sit ab eis independens; quod si reus sit aut accusetur alicujus culpæ, causa ejus remittatur ad episcopum, et tandiu innocens habeatur, quandiu ab eo non fuit condemnatus; nec sua privata authoritate eum ab ecclesia ejiciant, quod nunquam sinant sacerdotem jurisdictione destitutum, celebrare in ecclesia cujus cura ipsis committitur, nec sacerdotem censuris publice ligatum, contra voluntatem episcopi in ea detineant etc. etc. etc.

8°. In mea præcedenti epistola Sacræ Congregationi observabam, me multum gavisurum fore, si ambæ Carolinæ provinciæ, Georgia, et territorium quod Missisipi dicitur, a mea dioecesi sejungerentur. Atque cum mihi aliisque prudentibus et doctis viris videretur in præsentibus rerum et temporum circumstantiis, religionis bono non convenire, ut sedes episcopalis immediate erigatur Carolopoli, humiliter orabam, ut Apostolicus Vicarius ibi per aliquos annos constitueretur; atque ut eidem Sacræ Congregationi, quantum est in mea potestate, in hoc negotio subvenirem, eam obsecrabam ut ad me dignaretur mittere instrumentum, quo semel tradito sacerdoti, inter eos qui in Fœderatis Americæ Statibus laborant digniori, eo ipso constitueretur Apostolicus Vicarius supradictarum provinciarum. Neque certissime unquam somniavi (uti gratis insinuatur in epistola quam mox a Sacra Congregatione recepi) me habere aut velle exercere potestatem instituendi vicarium apostolicum. Hoc medium tantum suggerebam, quia ipsamet Sacra Congregatio illud olim usurpavit relative ad Louisianam cum vacaret Novæ Aureliæ sedes. Transmisit enim simile instrumentum meo prædecessori D. D. Carroll, qui illud remisit D. D. Du Bourg et fuit eo ipso institutus Vicarius Apostolicus Louisianæ. Verum quidquid sit, eventus maximi momenti, ex quo hæc Sacræ Congregationi scribebam, locum obtinuit, qui exigit ut sine mora sedes episcopalis Carolopoli erigatur. Videlicet regimen Americanæ nostræ reipublicæ immensum territorium quod nunc Mississippi vocatur, vere mox præterito, auctione publica vendere cœpit. Porro cum terræ ibi sint valde pingues et fœracissimæ, innumeri Americani, et Europeani qui huc quotidie adveniunt, has terras emunt et ad eas colendas proficiscuntur. Inter eas adest multitudo non parva catholicorum. Hinc bonum religionis exigit, ut quamprimum episcopus in provinciis meridionalibus instituatur, qui possit semen fidei catholicæ in hoc territorio conjicere, fovere et rigare, antequam protestantes ministri suos errores queant ibi disseminare. Igitur humillime atque enixe precor Sacram

Congregationem ut a S. P. obtineat erectionem sedis episcopalis Carolopoli, in Carolina meridionali; idque quam cito potest. Doleo quod nullum in Fœderatis Americæ statibus sacerdotem cognoscam, quam ei ultro commendare possim ad illam sedem occupandam. Verum certum mihi videtur quod sacerdos natione Anglus, huic gravi officio adimplendo melius conveniret, neque desunt in Magnæ Britanniæ imperio sacerdotes pietate, zelo ac doctrina insignes. Unus ex eis longe foret acceptior populis, quam aut Gallus aut Hibernus, aut vir ex alia natione oriundus. Optandum est tamen eum posse loqui gallice. Plerique enim territorii Mississippi incolæ linguam gallicam loquuntur. Longe utilior probaretur, si foret circiter quadraginta annos natus. Senex enim labores missionum sustinere nequit.

9°. Quamvis piisimus Dominus Clorivière,[35] eis qui in Carolopoleos civitate religioni catholicæ sincere addicti sunt, valde utilis foret, atque eorum omnium amorem et venerationem sibi conciliaverit, attamen tot calumniis et persecutionibus abjiciebatur ex impietate domini Gallagher et quorundam Hibernorum quos seduxit, ut tandem eum ab hac civitate revocaverim.[36] Illuc misi duos præstantissimos sacerdotes Societatis Jesu, unum natione Americanum,

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[35] Joseph Pierre Picot de Limoëlan de Clorivière had been a major-general in the Vendean War. He came to America in 1803, entered St. Mary's Seminary and was ordained 1812. He died September 29, 1826 (*cf. J. P. L. de la Clorivière*, article by P. MANRIQUE, in the *Historical Records and Studies*, vol. VIII (1915), pp. 195-208).

[36] In the spring of 1793, Rev. Simon Gallagher was sent to Charleston by Archbishop Carroll, who came to the United States, according to Shea, on the recommendation of Archbishop Troy, of Dublin. Dr. Gallagher was "a man of extraordinary eloquence, of a superior intellect, and finely cultivated mind" (BISHOP ENGLAND, *The Early History of the Diocese of Charleston*, Works, vol. IV, p. 307, Messmer edition, Cleveland, 1908); but on account of complaints made against him, he was removed, and the Rev. Father Ryan sent in his place. Dr. Gallagher appealed to Rome (*cf. Archivio di Prop. Fide, Scritture riferite, America Centrale* (1791-1817), vol. III, f. 138). On Nov. 25, 1802, Carroll answered the accusations made by Dr. Gallagher (*ibid.*, f. 144-5). Dr. Gallagher went to Rome to prosecute his case, and during his absence the trustees of the church refused to receive Rev. Father Le Mercier who has been appointed by the Archbishop (Sept., 1803). On Dr. Gallagher's return, he was interdicted by Carroll from saying Mass except in his own house (Aug. 15, 1805). The trustees then threatened to tear the church down, and Dr. Gallagher opened a public chapel in his own house in defiance of the Archbishop. The schism thus begun lasted through the rest of Carroll's and Neale's episcopates and was one of the troublesome affairs Archbishop Maréchal was obliged to settle. Carroll had appealed to the trustees on Sept. 15, 1811 (*cf. United States Catholic Miscellany*, vol. II, p. 24). Dr. Gallagher was now joined in his contumacy by the Rev. Robert Browne, O. S. A., who had been sent to Augusta, Georgia, in 1810, to found a church there. Archbishop Neale ordered Father Browne to return to Augusta, but instead of obeying, he went to Rome in Dr. Gallagher's behalf. Dr. Gallagher submitted to the Archbishop and was pardoned, but was told his services would not be needed further in the Diocese. Meanwhile, Father Browne returned with a letter (October 8, 1816) from Cardinal Litta, Prefect of the Congregation of Propaganda, in which both Gallagher and himself were vindicated. Archbishop Neale was ordered to reinstate the two priests and to recall Father Clorivière from Charleston. This is the meaning of Maréchal's somewhat bitter complaint about the facility with which Propaganda listened to these calumnies. This letter Gallagher handed to the Archbishop in person, who immediately explained the case to Pope Pius VII in one of the strongest letters (April 13, 1817) which ever reached the Holy See from America (*cf.* Shea, *o. c.*, vol. III, p. 34). This correspondence exists in the *Shea Transcripts, Georgetown College Archives* (*1815-1818*). This letter opened the eyes of the authorities at Rome, but before the Brief (July 9, 1817) rectifying the mistake had come, Archbishop Neale died (June 18, 1817). The Brief will be found in *Juris Pontificii de Propaganda Fide, Pars Prima*, IV, 577-8. Archbishop Maréchal suspended both of these men, and sent two Jesuits (Fathers Fenwick and Wallace) to settle the schism. The affair now assumed larger proportions. One whole volume of documents in the *Propaganda Archives* (*Scritture riferite, America Centrale* (1813-1820), bears the sub-title: *Carolina—Cause di Browne e Gallagher che appellano alla S. Sede, dal 1813 att. il 1820.* The schism was settled in Bishop England's time (1820-1842).

alterum Hibernum.[37] Neque eos a superiore provinciali obtinui, nisi post multas negotiationes. Utrum isti novi pastores poterunt ad pacem et aliquem religionis sensum reducere illos perditos homines dicere mihi impossibile est. Nomen quidem catholicorum retinent, sed certissime sunt sanctæ nostræ religionis infensissimi inimici. Mores, principia, et turbulentas passiones habent, quibus agitabantur illi impii homines qui in nefanda Galliæ revolutione altaria Christi, subvertere conati sunt (*Jacobins*). Mittunt quidem Romam nuntios, sed Sacræ Congregationis, imo Summi Pontificis authoritatem æque ac meam summe despiciunt. Quod ut manifestum fiat Sacræ Congregationis Eminentissimis Patribus libellum ad eos mitto, quem nuperrime ediderunt. Utrum impudentia calumniarum quibus refertur, superet audaciam impietatis, vix aliquis pronunciare potest. Neque hic tacere possum, quod illi ecclesiæ Christi hostes, fanatico ducti spiritu, miserint per omnes Americæ Fœderatæ provincias, nuntios ut inducant Hibernos omnes quos cognoscunt impietati aut vitio deditos, cum ipsis societatem inire, cujus finis est ut compellant Sanctam Sedem concordatum cum eis inire in quo ipsis concedatur, jus eligendi popularibus votis suos episcopos et alios inferiores pastores. Mirum forsitan videre potest Sacræ Congregationi, quod de istis periculis tam sæpe ad eam scripserim. Verum agitur hic de re valde momentosa. Si enim isti impii, sive minis sive falsis promissionibus iterum decipiant Sacram Congregationem, vel minimum patrocinium ipsis concessum, plus religioni in hisce regionibus nocebit quam eidem proficiet labor mille missionariorum. Cœterum immensa Americanorum catholicorum multitudo, ad hanc impiam factionem horrescit, atque miratur quod ipsius nuntii ex nostris littoribus Romam proficientes, aliqualem concipiant spem iterum decipiendi Sacram Congregationem Propagandæ Fidei.

Longam nimis præsentem epistolam paucis verbis concludam.

Per quatuor menses visitavi omnes Marylandiæ et præcipuas Virginiæ missiones, in omnibus congregationibus administravi sacramentum Confirmationis, cœterisque fungens pontificalibus officiis. Summa cum mentis lætitia ubique vidi sanctam nostram religionem florescere et mirabiliter propagari. Ex quo consecratus fuerim, pluribus contuli sacramentum Ordinis, videlicet:

primam tonsuram, octo iuvenibus.
minores ordines 2
subdiaconatum 6
diaconatum 4
presbyteratum 4.[38]

Facultates omnes, quas mihi S. P. benigne concessit, quasque Sacra Congregatio ad me transmittere dignata est, paucis abhinc diebus recepi; excepta tamen facultate pro paucis casibus sanandi matrimonium in radice, quando sine gravissimis incommodis consensus utriusque partis renovari nequit. Quoad monitum, quod ad calcem kalendarii Baltimorensis reperitur, jussu Ill. D. D. Ludovicensis episcopi fuit insertum. Qua authoritate innixus dispensationem in sua diœcesi concedit a legibus abstinentiæ et jejunii certis quibusdam anni temporibus, dicere non possum. Verum suspicor illas derogationes fuisse introductas in Louisianam diœcesim ex quo provincia subjecta fuerit hispanico regimini.

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[37] Father B. Fenwick, S. J., who became Bishop of Boston (1825-1846), and Father James Wallace, S. J. (1787-1851).

[38] Probably Fathers Cooper, Kearney, Fairclough, and Shenfelder (*Cf. Memorial Volume of St. Mary's Seminary of St. Sulpice*, p. 50).

Cœterum rem Sacræ Congregationi felicius explicabit ipsemet Ill. D. D. Du Bourg ad quem nuperrime scripsi.

Diœcesis Philadelphiensis in eodem statu viduitatis permanet. Bullæ quæ anno præterito annuntiabantur tanquam sine mora expediendæ munquam hic transmissæ sunt.[39]

Atqua illa est status religionis catholicæ in diœcesi Baltimorensi ratio, quam, etsi valde imperfecta sit, Sacræ Congregationi judicio submittere lubentissime suscepi. Utinam Eminentissimis Patribus aliquando possem ipsis exhibere testimonia summæ illius venerationis, filialis amoris, et obedientiæ, quibus erga eos omnes perfundor! Tenuitatem meam inter pericula quibus nunc objicior, iterum eorum humanitati ac benevolentiæ humillime commendo. Interea preces et sacrificia non intermittet, ut Pastor Pastorum Dominus Jesus Christus te diu servet incolumem.

Eminentissime Cardinalis
humillimus ac devotissimus servus
✠ Amb. Arch. Balt.

Eminentissimo Cardinali Litta,
Præfecto Sacræ Congregationis Propagandæ Fidei.

CATALOGUS SACERDOTUM IN DIŒCESIS BALTIMORENSI, 1818.

Americani:
Hickey (S. S.)
E. Fenwick (S. J.)
Smith.
F. Neale (S. J.)
Cooper.
Mathews.
Young.
Edelen (S. J.)
Carbery (S. J.)
B. Fenwick (S. J.)
Ch. Neale (S. J.)

Italus:
Zocchy.

Angli:
Whitfield.
Faircough.
Angier.

Galli:
Tessier (S. S.)
Deleol (S. S.)
Jaubert (S. S.)
Damphaux (S. S.)
Babade (S. S.)
Bandanne (S. S.)
Moranville
Du Bois (S. S.)
Bruté (S. S.)
Epinette (S. J.)
Carey (S. J.)
Lucas.
de Clorivière.
Vergnes.

Germani:
A. Kolman (S. J.)
P. Kolman (S. J.)
Mirtz.

Hiberni:
Mahoen (Mahoney).
Kerney.
Moynihan.
Redmond.
M. Carroll.
M. Leroy (McElroy, S. J.)
Tuomy.
Ryan.
Franklin.
Monolly.
Egan.
Wallace (S. J.)

Belgae:
Henry (S. J.)
Malevé (S. J.)
Beshter (S. J.)
de Teux (S. J.)
Vanquickborn (S. J.)
Cousin (S. J.)
Vanvikle (S. J.)
Devos.

[39] Bishop Egan, O. F. M., died July 22, 1814. Bishop Conwell succeeded him in 1820.

BOOK REVIEWS

The Viceroy of New Spain. By Donald E. Smith, Ph. D., Assistant Professor of History and Geography in the University of California. University of California Publications in History, Vol. 1, No. 2. Berkeley: University of California Press, March, 1913. Pp. 195.

This is a very thorough study of the most important office in the Spanish government of Mexico. In an historical introduction, Dr. Smith indicates the importance of the history of New Spain, and at the outset explains that the value of his study is in its exposition of the forms of colonial government of Spain and the comparison with the better known colonial government of England in India. The Viceroy's office attained its fullest development in Mexico under Galvez. In the eighteenth century, New Spain shared in the reform of Charles III, and the last quarter of the eighteenth century was the prelude to the war of independence.

The Viceroy's duties were twofold: those he owed to his superiors in Spain and those to his subordinates in the colony. He exercised a triple authority over all the territory from Guatemala to Louisiana and Oregon: 1) he was Gobernador or Governor, exercising civil authority, collecting taxes, administering mines, accounting for disbursements and for the direction of public works, promoting industries and the welfare of the people, appointing civil subordinates and acting as president of the superior court or Audiencia; 2) he was Captain-General, or supreme authority over the military and naval forces, and for this reason the earliest viceroys were military men; 3) he was the king's representative, as civil head of the church with the title of Vice-patron.

Numerous and important changes were made in the course of time in the powers of the Viceroys. The Audiencia or Council which was created to advise the Viceroy corresponded directly with the home government. The Residencia or the trial at the end of his term was meant to bring to light any maladministration. These checks, however, had broken down by the middle of the eighteenth century. The viceregal government was established in 1535. In 1761 Charles III sent José de Galvez to New Spain as a *visitador general*. He reported to the king many political, economic and social abuses, and his investigation resulted in the Decree of Intendents of 1768. This took all matters of finance from the Viceroy's jurisdiction and lodged it in the hands of

the *Junta General de real Hacienda*, with a general superintendent at its head to whom the provincial intendents were required to report directly. There were twelve such intendencies, and each intendant had charge of four departments: revenue and finance, justice, war, and police. The result of this was the substitution of a dual administration for a single, autocratic one.

The Viceroy's relations with the Home Government are brilliantly set forth in a chapter which simplifies this very difficult subject. The first body organized to care for the new possessions was the new Council of the Indies, which made laws for the colonies and appointed the Viceroy and other important officers. There was then created a Ministry of the Indies which was the immediate superior of the Viceroys. The Viceroys were appointed by the King on the advice of the Council. They were always noblemen, named for a term of three years, but held the post practically at the pleasure of the king. The salary amounted to $60,000. The home government had two forms of control over the Viceroys: direct, by means of royal decrees and by the independent action of the coordinate officials in Mexico; and indirect by the *residencia* at the end of the term.

As Governor the Viceroy had a varied list of duties. Among these were the local government of the central province; acting as judge of the City of Mexico, chairman of the general Indian court, judge of cases arising in the postoffice department and in military cases; building of public works; supervision of public health; municipal problems, such as paving, illumination, fire protection, police protection, water and food supplies; the moral condition of the people; immigration; charity and poor relief (the poorhouses, foundling asylums, mutual insurance societies, pawnshops); the lay courts for trade relations, and the trade guilds.

As Captain-General, the Viceroy was all-important in New Spain. Herein lies the greatest contrast between Spanish and English provincial governments. There was no separate department of war in New Spain. The Viceroy was commander in chief, and was assisted in time of war by a council, or board of strategy. His first assistant was the subinspector-general, or chief of staff, who was appointed by the crown to act as a check upon the Viceroy. The Mexican army was made up of the different elements of the population. It numbered about five thousand. The colony was divided into ten districts, in which a reserve militia was well organized, numbering about thirty-five thousand. The gulf coast was the best protected part of the territory on account of the danger from Great Britain. The chief fortified cities were Vera Cruz, Acapulco and Perote. The navy consisted of two small flotillas on the

two coasts, with bases at Vera Cruz and Acapulco. The Viceroy had to provide the troops with barracks, hospitals, pay, etc.

As Vice-Patron, the Viceroy had a unique position. The relations between Church and State in New Spain were free from serious conflict, due probably to the fact of definite settlement of old controversies in Spain before there was any Church in America; and possibly also to the fact that the difficulty of communication with the Home Government gave the ecclesiastical authorities in Spain little chance or temptation to interfere. The office of the Viceroy was to see that the King's rights were not interfered with by overzealous ecclesiastics. His duties as Vice-Patron were manifold: he had to see that ecclesiastical elections were carried on impartially and without disorder; he could choose parish priests, and could fill the chairs and fellowships in colleges. He had the administration of justice in clerical cases. His duties in relation to the schools and charitable institutions were solely with regard to cases of disputed jurisdiction in the matter of appointment of officials and inspectors.

The reforms of Galvez were for the purpose of securing a more efficient local government, for the improvement of social conditions, and for the increased prosperity of the Spanish Empire. The free trade Reglamento, of October 12, 1778, consisted of fifty-five articles which gave greater freedom to trade between the colonies and Spain and great impetus to such commerce. They defined minutely the conditions under which such trade could be carried on. The reason for reform at this time was to remedy the desperate condition of the poorer classes in New Spain and to prevent the people from following the example of the English Colonies. By the Decree of Intendants, of December 14, 1786, there were provided a Superintendent-General, a superior Council, twelve intendencies, and the suppression of all the old Corregidores and Alcaldes Mayores. Although his duties were primarily of a financial nature, the intendant really became the principal civil power. The results of this law were the introduction of a more definite official hierarchy, centralizing the government of the provinces, and making the Indians more independent. Its chief defects were that the intendants appointed were inferior men and the provinces too large for them to rule.

There was great need for this excellent work. The great bulk of material we possess on Spanish America deals with the administrative system only casually. Dr. Smith has given us a valuable aid to a more thorough comparison between Spanish rule in New Spain and that of the English in their colonies farther north. An exhaustive bibliography completes his volume. Occasionally there are exaggerations about the

Church's retardative policy in New Spain, but on the whole the work is done in an impartial and scholarly manner, and reflects credit upon the University of California, where the author is Assistant Professor of History and Geography. The volume has no index.

Undercurrents in American Politics. By Arthur Twining Hadley, President of Yale University. Yale University Press, 1915. Pp. xii + 186.

In the spring of 1914, President Harley delivered the Ford Lectures at the University of Oxford, and the Barbour-Page Lectures at the University of Virginia. The first three dealt with the general subject of "Property and Democracy," the second three with "Political Methods Old and New." Both groups have been combined to form the present volume. As the author remarks in the preface, the entire six might have been appropriately entitled, "Extra-Constitutional Government in the United States." Taken together they present in brief compass a remarkably comprehensive survey of the working of some of the most important economic and political forces in American history.

The first lecture begins with the disconcerting statement that, when the Constitution of the United States was written, neither the nation as a whole nor any of its commonwealths, "was a democracy in the modern sense of the word." Everywhere the political and social systems were essentially aristocratic: in most of the New England states the aristocracy was based upon religion and landed property; in the other states it rested almost entirely on some form of wealth. Suffrage was confined to taxpayers, and in one state, South Carolina, the qualifications for the office of governor included property to the value of ten thousand pounds. The names of the Yale students were arranged in the catalogue of that institution, "not in alphabetical rank, but in the order of the respectability of their parentage . . . Thomas Jefferson's doctrines of political equality were *not* drawn from an observation of the practices that prevailed in his immediate neighborhood" (pp. 6, 10). The birth of a spirit at once national, American, and democratic, did not occur until after the war of 1812, when the liberal land-policy of the Federal government with regard to the settlement of the immense region beyond the Alleghanies and in the valleys of the Ohio and the Mississippi, made possible a society of freeholders on a basis of substantial equality.

Although the influence of this new population made America definitely democratic, it worked no corresponding change in the industrial

order. "The small protection given to the rights of man, as compared with that which was accorded to the rights of property, is a salient feature in the history of every American state—and sometimes in its later history also" (p. 27). The cause of this anomaly is discussed in the second lecture, which is addressed to the proposition that the constitutional position of the property holder in the United States is stronger than in any country in Europe. The explanation is to be found partly in the character and interest of the men who drew up the Federal Constitution, and partly in the fact that the settlement of the Middle West enabled a very large proportion of the population to become landed proprietors.

The thesis upheld in Professor Beard's "Economic Interpretation of the Constitution," and repeated in his recent volume, that this document was written by large property owners with a natural and due regard to the interests of themselves and their class, so that "the Constitution was the product of a struggle between capitalistic and agrarian interests," may have struck some persons as unduly radical; but we find substantially the same view indicated in the pages of the conservative President of Yale. He tells us that a large majority of the authors of the Constitution were men of substance, and a considerable minority men of wealth, and that as a whole they viewed with apprehension the tendency of some of the states to issue paper money, scale down debts, and treat contracts in such a way as "to render large investments of capital precarious" (p. 38). Hence they put into the Constitution those provisions against taking private property without due process of law, or without judicial inquiry and full compensation, and against legislation which would impair the validity of contracts. Moreover, these provisions contributed indirectly but decisively toward establishing the courts in their present position as "arbiters between the legislator and the property owner." This has been particularly true with reference to the property of corporations. The decision of Justice Marshall in the Dartmouth College case (1816) that a charter granted by public authority was a *contract* that could not subsequently be abrogated or modified by the granting power, became an unquestionable precedent to protect the charters of industrial corporations. Some seventy years later the Federal courts interpreted the clause of the Fourteenth Amendment which forbids a state to deprive any person of the equal protection of the laws, as applying to corporations no less than to natural persons. Taken in conjunction with the constitutional protection of contract these decisions have conferred upon the joint stock company constitutional privileges that it does not enjoy anywhere in Europe. Yet, as President Hadley observes, this effect was fortuitous,

inasmuch as it was not foreseen by the judges who decided the Dartmouth College case, nor by the legislators who passed the Fourteenth Amendment for the protection of the Negro. In passing it may be observed that another clause of this Amendment which was designed for the protection of the enfranchised blacks,—the "life, liberty, and property" clause,— has been construed by the courts so as to nullify labor legislation.

The second reason for the unique position of property in America is connected, as already noted, with the settlement of the Middle West. As a consequence of this example, "most of the voters expected to become property owners; this made them regard any restriction of the rights of property as undesirable" (p. 64). During the last quarter of a century, however, many laws have been passed for the control of corporations, the protection of labor, and the regulation of industry generally. They have had their origin in the belief of the small property owners, chiefly the farmers, that the power of monopolistic corporations and of the railroads had been exercised oppressively, and in the conviction fostered by the labor unions that the vast majority of the wage earners can no longer hope to become property holders in any important degree.

The second series of lectures treats of the growth of party machinery, the reaction against the machine, and the seat of political power today. The author sketches rapidly the rise of parties; their control of government through nominations dictated by the practical politicians; the part played by the spoils of office and the influences of privileged wealth; the attempts to overthrow this system by the separation of national from local issues, popular election of Senators, civil service, the direct primary, the initiative, the referendum, and the recall. In the opinion of President Hadley, the main reason why the last four devices have not been so successful as anticipated in abating the abuses of machine politics, is the fundamental fact that "unorganized public opinion is ineffective." These devices will not work automatically. They tend to align the voters into relatively small and numerous groups, and the group that is best organized will dominate. With the politician shorn of his ancient power to organize public opinion, that function has been assumed by the newspapers, which are the real seat of power today. While this control is in many ways superior to that of the machine politician, it involves dangers of its own: organized emotion rather than organized opinion, excessive and unfair criticism; and an assumption of omniscience. The volume concludes with the observation that the two supremely important requisites for combining popular sovereignty with efficient government are: intelligent voting by the whole

people on those matters which public opinion is competent to decide; and a willingness to leave to "the specialist matters which can only be decided by the specialist."

The reader who is neither reactionary nor radical will probably find himself in agreement with almost all the judgments that the author passes upon the political events, institutions, and developments which he discusses in this volume. But the chief value of the book is as a historical summary. It probably contains more vital and timely political history than any other American volume of the same size. The discriminating reader who has hitherto been unaware of the part played by the economic factor in our political existence and development, will discover with something of a shock that the historical works upon which he has been educated have been rather defective. Whether or not we subscribe to Professor Becker's prophecy, that "American history will shortly be rewritten along economic lines," we may be assured that the economic factor will receive much more attention than it has received. "Undercurrents in American Politics," will probably exercise considerable influence in promoting this movement.

History of Poor Relief Legislation in Iowa. By John L. Gillin, State Historical Society, Iowa City, 1914. Iowa Social History Series. Pp. 404.

This volume of Dr. Gillin presents an historical study of legislation for the relief of the poor in Iowa. The first part contains a general historical account of legislation in the territory which later became Iowa. It covers the period from 1838 to 1914. The second part takes up special phases of poor relief legislation. The third part contains the history of the care of special classes of dependents. In the concluding section, the author gives a summary of the present system of poor relief in the state and makes suggestions as to desirable changes.

Dr. Gillin's work is an admirable piece of historical writing. Care in tracing origins and skill in seizing essential ideas and in accounting for early forms, are displayed throughout the volume. The process of development of the spirit and institutions of relief and the evolution of laws affecting it are traced with a peculiar and effective simplicity. The value of the exposition is greatly enhanced by apt comparisons between present and past stages of the development of relief legislation in the state and elsewhere. Throughout the work, the reader finds very helpful interpretations of particular features of legislation in the light of the larger movement of social sympathy and the ideals of practical

statesmanship. The author's treatment shows great common sense in toning down idealism without destroying it, and in setting forth with admirable reserve the reforms that are to be desired.

No classified bibliography accompanies the work, but there are forty pages of notes and references to sources. An examination of these shows that the exposition is based throughout on original sources; statutes and laws, constitutions, legislative journals, messages of governors, newspapers, proceedings of Iowa and other State Conferences of Charities and Correction, collections of legislative documents, reports of state institutions and of the Board of Control, authoritative works on special features of relief legislation. The nature of the author's sources and the skill displayed in handling and interpreting them, give the volume a first-rate value.

Dr. Gillin finds that the code adopted in 1851 has been paramount in the history of relief legislation in Iowa. Hence, he presents in an appendix, an exhaustive analysis of the code and traces each section of it which relates to poor relief to the sources from which it was derived. In this manner, he lays Iowa under tribute to Wisconsin, Michigan, the Northwest Territory, Pennsylvania, Ohio and New York.

The work brings out in an interesting way, the adverse effect of party politics in hindering the development of serious attention to relief problems in the legislature. The short-sighted haphazard method that marked earlier treatment of the problems was succeeded by a dawning sense of community responsibility when the Civil War forced upon the State the care of dependents of soldiers who had given their lives to their country in time of need. This wider vision seems to have remained. Beginning with the late nineties, a marked increase in social legislation occurs, whose aim it is largely to prevent poverty. This latter spirit is due as the author well remarks, to a growing realization "that poverty and pauperism are not isolated problems, but on the contrary, that they are interwoven with all kinds of other social problems such as vice, crime, housing, inadequate health regulation, neglected children, industrial neglect, lack of a workman's compensation act and a number of other unfortunate social conditions." The author advocates radical changes in the management of county poorhouses, supervision of mothers' pensions by a state expert under the State Board of Control and the placing of all county poorhouses under the State Board of Control.

Readers of Dr. Gillin's volume will find helpful a collective summary of the present relief laws of Iowa in "The Summary of State Laws Relating to Dependent Classes," issued by the Census Bureau in 1913.

Dr. Gillin is now a professor of Sociology in the University of Wis-

consin. At the time that the work was written, he was a member of the faculty of the State University of Iowa. His thorough acquaintance with conditions in the state is manifest. The volume may be commended most highly to all students of relief legislation.

Social Legislation in Iowa. By John E. Briggs. State Historical Society, 1915. Pp. xii + 444.

This volume contains a succinct account of social legislation in Iowa including statutes passed in the year 1913. After a short chapter in which the author offers a definition of social legislation, he gives a brief history of social legislation in general. His exposition is organized about the codes of 1851, 1873 and 1897. The second part of the treatise covers legislation since the last named year.

The author finds it necessary to place more or less arbitrary limits to the field which he covers. He includes legislation affecting particular classes, dependents, defectives and delinquents; pensioners and laborers; public health, public safety, public morals and domestic relations. The author is happy in avoiding highly technical phrases and in giving to his reader the substance rather than the text of laws. He tells us that "The work is chiefly a statement of the contents of laws without their legal verbiage; it is not an effort to account for cause, effect or value." This permits a feeling of continuity in the reading of the work and it imparts a certain liveliness to the narrative which is too frequently missing in volumes of this kind. As a piece of descriptive work, it is in the highest degree satisfactory. The copious notes and references found in the work serve as a guide in a wide range of reading in every type of source. An excellent index adds very greatly to the usefulness of the volume.

The reader discovers after going through the volume that Iowa is well along in the modern movement which is marked by an awakened social conscience and increasing solicitude on the part of the state for the welfare of the weaker classes. Among the interesting discoveries that one makes is that Iowa forbids ball games, horse races, and other sports or entertainments that would desecrate Memorial Day, before three o'clock in the afternoon. One finds also that principals of County High Schools may prohibit the use of tobacco in any form by any student under their jurisdiction. The School Board is given the same control over pupils in the grade schools. One finds also that the law forbids secret societies and fraternities in the public schools. Furthermore, "It is a misdemeanor for any one outside of the school to solicit

a pupil while at school to join any society or fraternity organized outside of the school." This is paternalism with emphasis. One discovers with real gratitude, most drastic and specific legislation against every form of menace to the innocence and virtue of girls and women. Information is not at hand as to the success of this legislation. Another interesting item is that since 1897, "All organizations, institutions or charitable associations which solicit public donations in Iowa must obtain a state license from the Secretary of State." "Churches and schools or church and school societies are not, however, included."

In the author's preface, we find the principle that legislation may be deemed symbolic of the progress that is made (p. ix). In a restricted sense, this is true, but on the whole, we have to look upon legislation as patchwork, the extent of which measures the breakdown of the higher and nobler agencies that sustain social order. The reviewer would prefer not to look upon legislation as a desirable thing and not to see the demand for legislation grow unchecked. We might keep to our ideals more successfully if we looked upon it as an increasingly necessary evil.

On page nine the author tells us that "Wherever religious freedom has been won and a measure of civil and political liberty attained, there has followed a movement for social justice." It is hardly probable that the author means to confine the search for social justice to the historical period which coincides with religious freedom. Attention is called to the statement simply to indicate the misleading implications that may be found in it. The author states also on page twenty-five, "Legislation is a question of expediency rather than of principle, each act being decided upon its own merits. The only limitations upon governmental action should be those dictated by experience or the needs of the times." This exposes the individual to menaces that many of us would not welcome. There are those who believe that the inherent nature of things and the fundamental relations between the individual and the state place certain checks upon the latter other than those of expediency.

The work is of very attractive appearance, well-bound and printed on excellent paper.

The South Americans. By W. H. Koebel. New York: Dodd, Mead and Company, 1915. Pp. viii + 366.

A great deal of information is condensed within the 366 pages of this large octavo volume, which the publishers have brought out in a very neat form. Much has been written in late years of South America in general and of the various Republics in particular. Here we find one

thing, and there another, but Mr. Koebel, known by other works on different South American countries, writes a little about everything, the synopses at the beginning of each chapter giving a summary glance, and an alphabetical index at the end of the book serving as a guide. Without any pretence at literary elegance nor attempt at humor, so frequent nowadays, the author goes straight to the point, and *multum in brevi*, gives the reader a wonderful amount of condensed information that one could hardly find anywhere else. There is scarcely a question we might ask about South America that does not find an answer here. The natural resources of the countries, their industrial possibilities, their population, manners and customs, religion and education, all have a place in this book, and they are treated sympathetically. The author does not, however, overlook the fact that South America consists of many countries and that what may be said of one is not always applicable to another. He admits that it is ridiculous "to attempt to speak of South America as a single entity."

Three pages of the book are devoted to the prevailing religion of the different countries. Although correct, they are such as a superficial observer might write. No allusion is made to the reforms of latter years, to the influence of foreign ecclesiastics, and to the religious reawakening that seems to be taking place. Neither do we find any mention of the ubiquitous Protestant activities.

Among the many interesting things the author says, one may point to his remarks regarding the relations between North and South America. Coming from an Englishman they are worth reading; for it is well to see ourselves as others see us. To the average American who complains that our trade relations with South America has not been rapid, the reviewer would suggest a careful perusal of pages 74-78.

In regard to the author's reference to the introduction of negro slavery, the liberty may be taken of suggesting that he look a little more into the matter of Las Casas' responsibility, and he may cease to regard him as its cause. Surely this is one of the instances where "history repeats itself." No one ever regretted more an unguarded remark than the great Bishop of Chiapas, and it is not fair to regard an escaped word as the cause of negro slavery in America.

Our author also alludes to "peonage" and the atrocities of the rubber country, a subject that occupied the world a few years ago from which the barbarities of the present war on a larger scale have, unfortunately, withdrawn attention.

The chapter on "Literature and the Press" deals with a feature of South American life that has often been overlooked by those writers whose main object seems to be to exhibit the commercial opportunities

to the south of us. Yet this subject is of vast importance to those who would know South America well.

There are many other interesting points scattered throughout the book which anyone who has neither time nor inclination to read the whole may easily discover by glancing at the synopses of chapters. Surely among the many works of late years that have been written on South America, that of Mr. Koebel deserves to occupy a prominent place for its great fund of information.

The Life of Bernal Diaz del Castillo. Being Some Account of him, taken from his True History of the Conquest of New Spain. By R. B. Cunninghame Graham. New York: Dodd, Mead and Company, 1915. Pp. xiv + 250.

Relying on the main title of this book, the student of Spanish American history is apt to find himself disappointed. Were he to glance at it merely on the cover, without observing the qualification, as it appears on the title page, he would, probably, look for something new, for some fresh information regarding Bernal Diaz with which he is not acquainted. A brief examination of the contents would soon dispel this illusion, and he would discover that there is nothing known of, perhaps, the most interesting story of the Conquest of Mexico, except what he himself tells us.

"No one has written of the man with sympathy," we are told, "for Prescott did not understand him, being weighed down with prejudice and pride, both of religion and of race." Yet, if we turn to Prescott's critical notes in his *Conquest of Mexico*, we find the highest encomiums passed upon the style of Bernal Diaz. Our author prides himself that, owing to his own experiences in the wilds of such countries as Mexico and Paraguay, he is better able to understand and to sympathize with the old soldier-author.

The great merit lies in the fact that he was a witness of and an actor in the scenes he relates in his book. "Had he not written it, literature would have been poorer," many interesting facts would have been lost, and "of the outward semblance of Alvarado and Cortes, of Montezuma and of Landoval, little enough would have been known, for Fray Francisco Gomara wrote when all of them were dead." In writing his work, Bernal Diaz had in view to offset that of Lopez de Gomara, and to give their due meed of praise to his beloved commander, Cortes, and his old companions in arms, of whom he was, probably, the sole survivor when, in his old age, about 1568, he composed the *True History of the Con-*

quest of New Spain. It was printed some years later from a manuscript copy, the original being preserved in Guatemala. The work has been translated into English, French and German. The English versions are by Maurice Keating (1800) and John Ingram Lockhart (1844). The original and correct text from the Guatemala manuscript was first published in 1904 by Benaro Garcia in Mexico. From this text Mr. Maudslay made his translation for the Hakluyt Society.

The life of Bernal Diaz as related in the book under review is nothing else but a summary of the *True History.* Consequently we are told little of what went before, and of what followed the Conquest. Bernal Diaz appears only in the light of the "Conquistador" at that period of his life which was the most eventful and which serves as the foundation upon which his fame must rest.

Mr. Graham has by this extract rendered one of the most important sixteenth century historians accessible in substance to the ordinary reader, and he has given to the public a new version of the exploits of Spain in one of her two most important conquests. The many incidents and anecdotes with which the work is replete serve to keep up the interest, while an eyewitness, again and again, tells his own story. Motilimia, Sahagun, Cervantes Salazar, Torquemada and others are the historians of the conquest of which they had heard and read, but Bernal Diaz of what he saw and in which he acted a part. If Motilimia, Sahagun and Salazar knew some of the actors in the stirring events they relate, Bernal Diaz knew them all. He had lived, fought and conquered with them, and he was the most qualified to hand down their deeds to posterity. The popular history of Spanish America, therefore, owes a debt to Mr. Graham for placing before his readers in compact form the important narrative of Bernal Diaz del Castillo. The portrait of Bernal Diaz on the front page is an added merit to the book.

Inter-American Acquaintances. By Charles Lyon Chandler, formerly a student at the Universidad Mayor de San Marcos de Lima and of the Universidad Naçional de Buenos Aires. Sewanee, Tenn.: The University Press, n. d. Pp. viii + 139.

This book aims to furnish proofs for the two following statements: that the moral and material aid and example of the United States were a factor in the Latin American wars of independence; and that during that time, as well as previously, much was spoken and written by both North and South Americans which forecasted the Pan-American Movement, embodying the fundamental ideas on which the Pan-American

Union is based. The beginnings of Pan-American relations are seen in the trade relations of the United States and South America, the spread of knowledge of the United States in South America, and the letters and other correspondence concerning the relations of South and North America by such men as Thomas Jefferson, Timothy Pickering, Miranda, James Monroe, Rivadavia, Captain David Porter, Pueyrredon, Bernardo O'Higgins, and many other South American patriots. The example of the United States had greatly influenced the patriots of South America and the United States government was ever ready to do all in its power to give moral assistance to the newly established states. There is an interesting chapter in the book on the citizens of the United States of America who took part in the Latin-American War of Independence (1810-1826). Mention is made of Charles Whiting Wooster, Rear-Admiral and Commander-in-Chief of the Chilean navy, Lieutenant Charles Eldridge, killed in the attack at Talcuahuano in 1817, and Lieutenant Freeman Oxley of the Chilean navy, killed at the island of Chiloe in 1826. The author speaks too of Daniel Carson, who commanded a company of marines in the descent on Guayaquil, in 1819, the brothers Delano, whose descendants are still prominent in Chile, Captain Henry Ross, declared to be "benemerito de la Patria" by the Chilean government, and Samuel B. Johnston. In Argentina we find the names of Dr. Franklin Rawson, John Anthony King, John Halstead Coe. Among the Columbian patriots were John Daniel Daniels of Baltimore, and Alexander Macaulay.

In the chapter on the Pan-Americanism of Henry Clay, the reader is given a glimpse into the deep interest which Clay had in the South American countries, and the amount of work he accomplished in Congress and in the Cabinet for this cause. An interesting account is given of the Pan-American Origin of the Monroe Doctrine. Letters and documents are quoted to prove that the idea of the Monroe doctrine was in the minds of South American diplomats several years before the actual declaration was made, and that the claim of the British Premier Canning that he had suggested it to Mr. Rush in 1823 is not historically correct.

The Epitome of Dates (1807-1826), is a brief chronology of the South American history between these years, with especial reference to the events in which the United States took part. The work is well written and contains much out-of-the-way information about our South American neighbors. It will serve as an excellent introduction to larger works on the same subject.

American Diplomacy. By Carl Russell Fish. New York: Henry Holt and Company, 1915. Pp. 541 + maps.

Little that is new is contained in this volume, and nothing to which even a surly reader can object. It is precisely what its author intended it to be, "a comprehensive and balanced, though brief, review of the history of American diplomacy." When it is stated that the work of Professor Fish treats but few topics that are new, nothing more is meant than that those interested in American history have already in a monograph, an essay, or a book learned something of the subjects considered. But we would not be understood to assert that these diplomatic questions can be overtaken in a summer day or in a season. In the general histories of the United States one may read many a year and not form so clear an outline of our diplomatic relations as is sketched in the present work. In a word, this essay includes in one convenient volume a brief examination of every important diplomatic question from the era of the Revolution to the early stages of the great war in Europe. Fortunate is the reader who has added to his library this splendid summary of the foreign relations of the United States. But the service of the author is greater than the physical labor, and that was considerable, of assembling fragmentary information dispersed over the broad field of American historical literature; that might be achieved by industry. All his material, often Gothic in form, has been digested by the author and so arranged as clearly to show the continuity of our entire foreign policy. The re-study of themes more or less familiar may be read without effort because its form is attractive. In a double sense the author is a heretic; for his purpose he has adopted a style that is faultless. If he had chosen to write slovenly, he could not fairly be censured, for he could justify himself by the example of battalions of his contemporaries. One perceives, too, traces of heresy in his failure to introduce our overworked friend, General Bibliography. But really his presence is not needed to testify to scholarship, for one sees the author's wide reading, sometimes almost concealed in a phrase, sometimes condensed into an epithet. Our readers are not to infer that this book furnishes few or no authorities. On the contrary, these are constantly cited, as footnotes, and always precisely where they belong. Instead of being impartially, that is, alphabetically marshalled at the beginning or at the end of the volume, they are made to appear in their proper places. All questions are discussed concisely and temperately. In short, in our opinion Professor Fish has written a remarkable book.

In his summary of the Treaty of Ghent the author does not notice the value of the double victory at Plattsburg, September 11, 1814. That

was of much importance to the territorial integrity of the United States, for about the time that the joint land and naval expedition moved down toward the Saranac, the British were likewise endeavoring to establish themselves in the lower valley of the Penobscot. That was not for the purpose of enjoying the beauty of the scenery, though that is almost unequalled, but for the more practical object of conquering New England. The invaders spared Vermont, where they believed they had friends and where they knew there were cattle. Instead of moving down the eastern shore of Lake Champlain they leisurely advanced to Plattsburg on the opposite side. Their hopes of conquest were shattered when MacDonough destroyed or dispersed their fleet and Macomb defeated their army. That was the most important success of which the American commissioners brought tidings to Ghent.

It is stated, page 250, that "the administration [of Jackson] was able to show a clear record." The public record, indeed, was all that could be desired, but, if a contradiction in terms is permissible, it is possible that there may have been unwritten annals, and it is certain that there were private chronicles. Without pausing to discuss or to appraise Jackson's legendary farewell to Houston or that leader's forecast of his own high destiny it is a fact that Jackson's last official act was the nomination of a *chargé* or Minister to Texas. Thereafter the hero passed to the Hermitage with influence unimpaired. Writing, September 18, 1843 to his friend William B. Lewis, Jackson says, among other things, "We must regain Texas, *peacefully if we can, forcibly if we must.*" Precisely what did he mean by regaining Texas? He was simply expressing his belief in a slanderous assertion that during the negotiations with Spain, preceding the Treaty of 1819, more generous terms were offered by Luis de Onis than those which were finally accepted by John Quincy Adams and President Monroe. As those "better terms" were rejected, Jackson claimed that the Treaty which was ratified by the Senate was "void and of no force." This strange contention as to the obligation of treaties is hardly equalled in American constitutional law except by Jackson's other theory that each of the great departments of Government is free to construe the Constitution for itself. No American statesman was ever more eager to accomplish anything than was Jackson to annex Texas. "Peacefully if we can, forcibly if we must" was the burden of his letters to Major Lewis. One would almost think that he had heard of Cato.

On page 259 and elsewhere are references to the private claims of American citizens against the Government of Mexico. So smoothly is this entire subject passed over that to a reader the treatment of Mexico appears to have been half decent. As a matter of fact, it is doubtful

whether any government has ever presented against another an equal number of claims so baseless and so ridiculous. As is well known, the umpire, Baron de Roenne, the Prussian Minister, rejected nearly three-fourths of the whole. This incident is not essential to the survey of Professor Fish, but its omission gives to the transaction a complexion fairer than its own.

It was falsely charged that the Presidential election of 1824 was determined in favor of Adams by a bargain between *Blifil* and *Black George,* a combination of the Puritan and the blackleg. This accusation only proved that John Randolph had read *Tom Jones.* Whatever may be said of Clay, John Quincy Adams was one of that honored list of American statesmen who would not have been a party to any transaction in the least degree doubtful. With the dismemberment of Mexico he had nothing to do. That shadow was flung athwart the State of Tennessee and not across the face of Massachusetts. It may be observed that these omissions do little to mar the valuable work of Professor Fish. In our judgment, however, their inclusion would have counted for completeness.

The Japanese Problem in the United States; An Investigation for the Commission On Relations With Japan Appointed by the Federal Council of the Churches of Christ in America. By H. A. Millis, Professor of Economics, University of Kansas. The Macmillan Company, 1915. Pp. 334.

The present book incorporates much of the information gathered by the same author for the reports of the Immigration Commission published five years earlier. Recently Professor Millis spent several weeks on the Pacific Coast bringing his knowledge of the problem of Japanese immigration down to date.

The Japanese immigration problem which at first presented itself as a labor problem has in recent years appeared as a land problem. Relatively to immigration from European lands Japanese immigration has never been extensive. In 1870, the census reported 55 Japanese as residents of the United States. In 1910 there were only 72,157 Japanese residents of the continental United States. Before the agreement of 1907 which grew out of the California school trouble Japanese were coming to the United States at the rate of six or seven thousand a year. Since that agreement was made Japanese immigration has been almost a negligible quantity. The agreement provides " that the Japanese government shall issue passports to the continental United States only

to such of its subjects as are non-laborers or are laborers who, in coming to the continent, seek to resume a formerly acquired domicile, to join a parent, wife, or children residing here, or to assume active control of an already possessed interest in a farming enterprise in this country." The Japanese government has acted in good faith in the carrying out of the agreement and it has likewise placed restrictions upon emigration to Mexico and Canada lest such emigration might find its way to the United States. "More than once have those in charge of the administration of the immigration laws commented upon the greater effectiveness of the regulations relating to the admission of Japanese than of the Chinese exclusion law." The earlier Japanese immigration underbid American labor and threatened to lower the standard of living. With the restriction of immigration and with the growing demand for Japanese labor because of its peculiar suitableness for certain classes of work the Japanese asked and received American wages. About half of the Japanese population of the United States is located in California. When these immigrants had served their apprenticeship at common labor and had put by some savings many of them undertook to manage farms on their own account either as tenants or as owners. The people of California unmindful of the fact that Japanese immigration had practically ceased in recent years, viewed with alarm the increasing number of Japanese land owners. The farmers as well as organized labor were now ready to pass alien land legislation making it practically impossible for Japanese to own agricultural land or to lease it for a longer period than three years.

Dr. Millis holds that the alien land law of California was unjust, impolitic and unnecessary. It discriminated further against immigrants already discriminated against in that they are not allowed to become citizens. It tends to interfere with the commercial relations already existing between California and Japan and it was uncalled for inasmuch as there was no real problem of land ownership by Japanese in California in 1913, since they owned at that time in the state only 331 farms with an acreage of 12,726 and an assessed valuation of $609,605. Professor Millis would restrict Japanese immigration but he would restrict it through the enactment of general restrictive legislation equally applicable to all nations thus preventing the wounding of the susceptibilities of the Japanese people. He would permit the Japanese to become citizens and would admit to this country from any country in any year five per cent. of the total of those who had taken their second papers and the native born of one or both parents born in the given country, as recorded in the census of 1910.

A History of Currency in the United States, with a Brief Description of the Currency Systems of all Commercial Nations. By A. Barton Hepburn, LL. D., Chairman of the Board of Directors of the Chase National Bank, Formerly Comptroller of the Currency, etc. The Macmillan Company, New York, 1915. Pp. 552.

The author's aim, as stated in the Preface, is "to place before the public all the essential facts as to currency, coinage and banking from the wampumpeage currency of the colonies to the notes of the Federal Reserve Banks together with the indispensable political history connected therewith."

The story of colonial currency is briefly told in twelve pages. Four chapters on the coinage system bring that subject down to the period of the Civil War. It is difficult for a man who has taken an active part in the free silver controversy to bring to the discussion of the question of bimetallism a freedom from bias and Mr. Hepburn does not escape the difficulty. He can construct an argument out of distressingly slight material. Thus, in the summary on page 68 we read, "Notwithstanding the declared purpose in 1853 to establish the single gold standard, the bimetallic law remained, and silver dollars equally with gold, possessed full legal tender power." We turn back the pages with eagerness to learn more of "the declared purpose in 1853" and we find on page 62 that "This enormous production (of gold) dazzled the world. . . . But the country was denuded of silver, only the abraded foreign coins remaining in circulation. The inconvenience suffered by the public for want of small change became a crying evil, and congress was impressed with the necessity for action." From this it would appear that it was not so much the *purpose* of the country in 1853 to establish a single standard as the *fear* of the country that a single gold standard was inevitable. On page 64 we read, "The act of 1853 did not disturb the coniage of silver dollars. It related solely to the establishment of a subsidiary currency of silver to take the place of fractional bank-notes and to establish a circulation of domestic coin in place of the light-weight foreign coins." Then the author quotes from a speech in the House by Chairman Dunham of the Ways and Means Committee. "'We propose so far as these coins are concerned'" (subsidiary coins) "'to make silver subservient to the gold coins of the country. . . . Gentlemen talk about a double standard of gold and silver as a thing that exists, and that we propose to change. We have had but a single standard for the last three or four years. That has been and now is, gold. We propose to let it remain so and to adopt silver to it, to regulate it by.'" Statesmen of 1853 were worried, not because silver came to the

mints in too large quantities, but because it did not come at all and so they debased the subsidiary silver coinage of the country (but not the silver dollars) for the purpose of keeping that subsidiary coinage in the country.

In the discussion of paper currency previous to the Civil War the author sums up the situation by saying, "It is notable that only during the existence of a central bank did the country enjoy for extended periods a currency that could be regarded as sound, with domestic exchange reasonably well regulated, and discount rates fairly equitable in different sections."

With regard to the issue of legal tender notes during the Civil War the author condemns Secretary Chase for not insisting on more taxation, and thus lessening the need for such a large note issue. However, "the issue of United States notes, to circulate as money, under the circumstances seems to have been unavoidable and hence justifiable." But it was unnecessary to give these notes legal tender power.

Chapters on the silver question, the national banking system and the gold standard act of 1900 follow. Finally, there is a treatment of the Federal Reserve law and a chapter on currency systems of other nations. The author thinks the success of the Federal Reserve system "will be commensurate with the degree in which it approximates in its management a central bank." It was a mistake, he thinks, to make the new notes a direct obligation of the United States government. In time of peace this provision is unnecessary; in time of war it is dangerous since it will bring the credit of the government constantly into question. With good management on the part of the Central Board, he thinks there is no danger of an inflation of the currency.

The Political History of Slavery in the United States. By James Z. George. Pages vi + 342. The Neale Publishing Co., 1915.

The title of this volume indicates only one of the two subjects that it covers. The latter half of the book is concerned with the "Legislative History of Reconstruction." It was the author's intention to add a third section, dealing with the right of the states to regulate suffrage, but he did not live to carry out the intention. Sometime after his death the manuscript of the first two parts was rather imperfectly transcribed, but it was not immediately published. It now appears in print, seventeen years after the death of the author.

During the Civil War Mr. George was a Brigadier-general in the Confederate army, and from 1881 until 1897 he was senator from Mis-

sissippi. He wrote the work from the viewpoint of an advocate, if not a partisan, of the cause of the South. The first part discusses slavery at the time of the formation of the Constitution, and the subsequent history of that question as found in some of the principal political events with which it was connected: for example, the Acquisition of Louisiana, the Missouri Question, the Annexation of Texas, the Lincoln and Douglas Debates, the Insurrection of John Brown, the Secession, and the War and its Purposes. Though written in the spirit of a champion of a cause, these chapters are on the whole done calmly, and with an evident attempt to present the case fairly. The second part, concerning the legislative history of reconstruction, is mainly composed of extracts from the debates in Congress on that question. A great many of them do not make pleasant reading. Passion, partisanship, and the desire of the triumphant majority to impose its will upon the defeated states, is very strongly in evidence. We realize that there is a great gap, indeed, between what the extremists among the majority in Congress intended to accomplish through their reconstruction proposals, and what has really happened since the states of the South were restored to their position as self-governing commonwealths. A milder and more forgiving attitude, together with more moderate measures regarding Negro suffrage, would have led to a much earlier healing of the wounds of the war, to a much more rapid rehabilitation of the South, and in the long run would have proved more beneficial to the Freedmen.

While the volume does not give us adequate history of either of the two great facts with which it deals, it does furnish us with a calm and able account of important phases from an important viewpoint.

Indian History of the Modoc War and the Causes that Led to It. By Jeff. C. Riddle, the Son of Winema (The Heroine of the Modoc War). San Francisco. D. Moses, 1914. Pp. 295.

This story of Modoc War of 1873 in the Lava Beds of Northern California is told by the son of a Modoc woman and her white husband, both of whom served as interpreters for the government officials in the peace councils with the Indians. It is written with great sincerity and impartiality, and is another incontestable proof that the white man's treatment of the Indian was not always of a Christian character. The Modoc Indians tried to live peacefully with the whites from the time of the latter's first entrance into their country. They did not perform any hostile acts until 1873, largely on account of the wisdom of their chief, Captain Jack. In 1869 the tribe was removed by the Government to

the Klamath Reservation in Oregon; but being mistreated by the Klamath Indians, they left the reservation the following year and returned to their former home in California. Here they lived peacefully until late in 1872, when soldiers were sent to take them back to the Klamath Reservation. After several small skirmishes, an effort was made to settle the affair by the appointment of three peace commissioners, Colonel A. B. Meachem, Rev. Dr. Thomas, and General E. R. S. Canby. Two or three meetings were held, but on April 11th, Canby and Dr. Thomas were treacherously killed by the Indians, and Colonel Meacham was saved only by the bravery of Winema, the mother of the author of this book. The Indians then fled from the soldiers. Dissensions arose in the camp of the refugees and they separated into two or three bands. Four braves who had taunted Captain Jack into killing the peace commissioners, surrendered to the Government, and were given posts as scouts to trail their fellow tribesmen. The whole tribe was soon rounded up and taken to Fort Klamath, where four of the chiefs were tried and hanged. The war was thus ended.

Mention is made in this volume of a Judge Roseborough, apparently a Catholic, who was a good friend of the Indians and assisted them on several occasions.

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NOTES AND COMMENT

One of the growing needs of the historical sciences is a volume of history readings on each given topic or period. An effort is being made nowadays to release the pupil from the bondage of the text-book, and to encourage him in the preparation of papers on assigned subjects. In order to facilitate his work, selections from approved authors are gathered into one book and offered to him as a collection of source-material from which he can develop his topic without the burden of searching through a number of volumes allied to the text-book. One of the best collections for this semi-graduate work is the *Quellensammlung zur deutschen Geschichte,* published by Teubner of Leipzig. An excellent source-book, for example, is *Die Quellen zur Geschichte der Enstehung des Kirchenstaates,* by Johannes Haller (Leipzig, 1907). Within the past year two such volumes have appeared for American history: Muzzey, *Readings in American History* (New York, Ginn & Co., 1915), and Andrew C. McLaughlin, *Readings in the History of the American Nation.* (New York, Appleton & Co., 1914).

There is a surprise in store for the student of American Catholic history, who buys these two volumes with the hope of finding help therein for his own work. From 1492 down to 1607, the history of the United States is paramountly Catholic. From 1607 down to our emancipation from Irish and French ecclesiastical control through the First Provincial Council of Baltimore in 1829, there are here and there salient features of American history which are distinctly Catholic. From 1829 to the end of the Civil War, there are incidents so intimately bound up with the religious life of the nation, in which the Catholic Church figured as the victim of what were then the leading Protestant American ideals, that to pass them over in silence bespeaks a point of view as well as a purpose. From the Civil War down to our own day no one will deny that it has been largely through the moral influence of a great body like the Catholic Church in the United States that certain tendencies in American life which boded ill for its future were softened and in some cases entirely eliminated.

In a word, whether we view American life from the standpoint of the historian or of the patriot, the Catholic Church cannot be overlooked. We want no more than is our due. We recognize that many things handed down as historic fact about the Church in America in Catholic circles are based on romance and misconception. But one thing remains true, and it is that the Catholic Church cannot be ignored. Dr. Muzzey's volume, serviceable as it undoubtedly is to teachers and students of American history, de-

liberately throws the mantle of England around the whole of the Colonization Period. The whole arrangement of this part is unscientific. The student coming to the subject for the first time is given the impression that Columbus, Magellan and De Soto were workers in the establishment of the English Colonies; while in the chapter on the English Colonies he will search in vain for Baltimore's experiment in Maryland. Professor McLaughlin does not pretend to give a thoroughly balanced presentation of materials on American history; and if the unbalanced part means silence on the Catholic history of our country, it has been presented most thoroughly. The book has no index.

The attention of our readers is called to these two volumes, not so much with the intention of criticizing the books themselves or their compilers, but to ask ourselves the question:— Are we ignored by others because we ignore our own past? In the last analysis that is what it amounts to; and the astonishing thing is that no Catholic teacher has done for the history of the Church in the United States what others have done for the civil history of the nation.

Compilation of this kind is not the work of a genius. It requires only a patient search among the already vast amount of Catholic historical material published thus far for selections which will prove interesting and instructive reading, and at the same time give information about the Church itself. Four such volumes, **Readings in American Church History,** could easily be compiled, say as follows:

Vol. I: **Pre-Columbian America** (to 1492).
Vol. II: **The Period of Colonization** (1492-1690).
Vol. III: **The Colonial Penal Law Period** (1690-1789).
Vol. IV: **The Catholic Church under the Established Hierarchy** (1789-1916).

Until this work be done, we cannot with justness complain if such volumes as those mentioned, excellent as they are in every other way, seem to be part of the conspiracy of silence non-Catholic authors have consciously or unconsciously joined in their attitude towards the Church in America.

We have the Very Rev. Dr. Middleton's gracious permission to publish the following letter:

Villanova Monastery,
Villanova, Pa., Oct. 29, 1915.

My dear Doctor ——.

You will not take it amiss (I believe) if I enclose a list of *Errata* in the October No. of the *Review*, that far outstrips its predecessors (in my opinion), in wealth of data, variety of section-classes and matter, and general evidence of "knowing how" to do it.

The errors I point out are liable to be copied and perpetuated by the majority alas! of "historical scholars," who too often (as one may learn) dislike the trouble of "verifying authorities."

P. 278. As to the *Lloyds* (*not* "Floyd") I knew as a little lad *Mrs. Thomas Lloyd* and her *three* daughters all admirable Catholic women, now dead many years. They formerly lived here at *Villanova* (in their day known as "Belair,") the county-seat of *John Rudolph*, who died here in his mansion.

P. 259. As to *M. Carey*. His signature invariably, I believe, was "M. Carey," and Mathew Carey, with *one t*, never two, in the *Mathew*.

P. 291. So too Father *Mathew*, never "Matthew," as his signature—autograph facsimile—shows.

P. 263. *Pepper's* Christian name was *George*, not "William."

While (p. 258) the total of Catholic periodicals from 1809 to 1902 is very much understated. The figures given are correct, but have been reversed; instead of "457," the number was *547* (cf. place indicated, *i. e.*, *Records*, 1908, p. 41).

Sincerely in Dno.,
Fr. Thomas C. Middleton, O. S. A.

The Reverend Doctor ——,
CATHOLIC HISTORICAL REVIEW,
Washington, D. C.

Research workers in the Vatican and Propaganda Archives are usually struck by the numerous copies of a celebrated seventeenth century manuscript entitled *Relazione di Monsignore Urbano Cerri all' Santità di N. S. P. P. Innocenzo XI. della Stato di Propaganda Fide* (ff. 52), and written by Urban Cerri, who was Secretary of the Congregation of Propaganda in 1679. The work had a certain fame at the time, and an English translation, with a long introduction, was published in London (1715) by Bishop Hoadly, under the name of Sir Richard Steele,—*An Account of the State of the Roman-Catholick Religion Throughout the World. Written for the Use of Pope Innocent XI, by Monsieur Cerri, Secretary of the Congregation de Propaganda Fide. Now first translated from an authentick Italian Ms. never published. To which is added, A Discourse concerning the State of Religion in England. Written in French, in the time of King Charles I, and now first translated. With a Large Dedication to the Present Pope (Clement XI), giving him a very particular Account of the State of Religion amongst Protestants; and of several other Matters of Importance relating to Great Britain.* By Sir Richard Steele, 2d Edition. London, 1716. This rare little book has a valuable chapter devoted to America, and as such this chapter forms a fairly good idea of what was known in educated Italian circles of the day about our country. We print here the part dealing with territories within the present United States.

VIRGINIA

Virginia, under which I comprehend *New-England*, is a Country full of Woods and Lakes, and has a vast and Uncultivated Plain.

It abounds with Cattle, Fowl, and Fish. Sometime after it was discovered, the King of *England* sent thither a Catholick Earl, and another Nobleman, who was an Heretick. Those Two Lords were attended by Protestants and Catholicks, and Two Priests; so that the Catholicks and Hereticks performed for a long time the Exercise of their Religion under the same Roof: Afterwards the Earl being returned into *England*, and giving an Account of the Nature of that Country, many Wealthy *Puritans* were desirous to remove thither, as they did in great Numbers, in the Year 1630. To prevent the Progress of their Doctrines, the General of the *Capuchins* was ordered to send into that Country a Mission of his own Order; and several *French* and *English* Religious went thither accordingly. The Mission was renewed in 1650, at the Solicitation of the Queen Dowager of *England;* but it has since been forsaken. There are in *Virginia* above Fifty Thousand Inhabitants, most of them Infidels, many Heretical, and few Catholic Christians.

New-Found-Land

New-Found-Land is a large *Island*, belonging to the English: lying, almost in the Middle, between *England* and *Virginia*. The Inhabitants are much more sociable than the other *Americans;* and if the Catholick Religion was settled there, it might easily be carried into *New England*. Father *Simon Stoch*, a Barefooted *Carmelite*, obtained from the Congregation, that a Mission of his own Order should be sent thither; and, notwithstanding the Difficulties raised by the General, the Thing was resolved upon. The Missionaries set out, accompanied by two *English* Noblemen, who offered to carry them at their own Charges. The Jesuits went also into this Island. The Congregation has had no further Account of it.

Mary-Land

Mary-Land does also belong to the Crown of *England*. It was discovered by the *English*, and called by them Maryland, in Honour of their Queen *Mary*. *Charles* I. in the Year 1632, made a Grant of it to my Lord *Baltimore*, a Catholick, for himself and his Posterity, to reward his Services to King *James*. Besides, he gave him the adjacent Islands, to the Distance of Ten Leagues *Eastward*. By Virtue of this Grant, the first *English* Colony set out the next Year, 1633, under the Conduct of the said Lord's Brother; and Two Jesuits went with him, and performed the Mission there. A Mission might easily be settled in that Country, the said Lord having frequently desired it of the Congregation.

California

California is a great Island in the *South Sea*. The King of *Spain*, in the Year 1611, sent thither Three Ships with Expert Men, and Three *Carmelites*, who baptized many Inhabitants. At present, 'tis not known what Missionaries are there: We only know, that in the Year 1636, the Nuncio of *Spain* was ordered to persuade his Catholic Majesty, to send into *California* a more numerous Mission of *Carmelites*, and *Augustins*, or other Religious.

New Mexico

In the Year 1596, Twelve *Minor Friars* entered into *New Mexico*, with many Soldiers, under the Conduct of Captain *John d'Ognati*. About Thirty Convents have been founded in that Country. In 1631, at the Sollicitation of the *Dominicans* of the Province of *Mexico*, the Provincial was empowered to send thither Thirty Religious, for the Conversion of the Heathens, in order to assist the *Franciscans*, who, according to the Relations of the same Year, had converted Five Hundred Thousand Heathens, whereof Eighty Six Thousand had been Baptized, and the others were Catechized. Three of those Religious were put to Death for the Catholick Faith, in the Year 1634, in that Part of the Country which had not been subdued by the *Spaniards*.

A former note on the necessity of an *American Martyrology* has aroused considerable interest, and from several parts of the United States our attention has been called to neglected missionaries who have died for the faith in America. We are asked also to state what has been published on this important matter. In that treasure-house, the *American Catholic Historical Researches*,—Martin I. J. Griffin's legacy to those who love American Catholic history,—the reader will find (vol. 23 (1906), p. 322), a *Martyrologium Americanum or a List of Priests and Religious put to Death for the Faith Within the limits of the United States*, which contains the names of 52 martyrs who died between 1541-1832. A revised and augmented copy of this list is published in vol. 24 (1907), p. 75, with corrections by Rev. M. A. Shine, of Lincoln, Neb. A further list by Rev. J. J. Holzknecht, O. F. M., of Green Bay, Wis., is on page 260 of this same volume.

The Souvenir and History of the Parish of St. John the Baptist, New York City, 1890-1915, is a further example of an admirable love of history which the Capuchins all over the United States are displaying. Volumes such as these are the material for a century hence; and it is fitting that attention should be called not only to their inherent value in promoting a strong parochial spirit, but also to the welcome all such works receive from the members of the American Church History Seminar of the Catholic University of America. The Library of the Seminar has been divided into sections, as follows:

I. **General Histories of the Church, in which the Church of the United States receives adequate treatment.**

II. **Particular Histories of the Church in the United States.**

1. Missionary Activity in general up to 1789.
   a) Spanish Missionary Activity.
   b) French Missionary Activity.
   c) English Missionary Activity.

2. From the Establishment of the Hierarchy up to the Present Time (1789-1916).
   a) Provincial History.
   b) Diocesan History.
   c) Parochial History.
   d) Corporate History (religious orders, church societies, institutions, etc.).

III. **Special Historical Works:**
1. Dogmatic Questions in the American Church.
2. History of Apologetical Literature in the United States.
3. History of Worship and Discipline.
4. Hagiographical and Ascetical History.
5. Scientific and Literary History.
6. History of Catholic Education in the United States.
7. History of Catholic Social Action (Charities, Catholic Federation, etc., etc.).
8. Church and State in the United States.

The *Parochial History* Section should contain everything of this nature published from Maine to California, and we appeal to those who realize the benefit of such a collection to send us copies of all these publications.

The year 1916 will witness the Golden Jubilee of many parishes throughout the United States. When the Civil War was over, and when the country began to recover from the awful turmoil of those five years of destruction of men and property, a new spirit—the spirit of a Second Spring—took possession of the Church, and new parishes were founded throughout the land in great numbers in 1866-67. It might assist those who are anxious to write histories of their parishes to read that excellent little volume, *How to Write the History of a Parish. An Outline Guide to Topographical Records, Manuscripts and Books*, by Rev. John C. Cox, LL.D. (London, 1895). Dr. Cox calls attention to the work done by the local city, county and state historical societies as the starting point for the collection of material on such a subject. He emphasizes the value of maps—early maps with the parish boundaries, the necessity of an explanatory glossary of the local nomenclature, and the assistance the reader will be given by a photographic group of all the monumental sources connected with the parish, the clergy of the same, and its Church. Since much of the material resides in the Parochial Records, these ought to be listed in a bibliographical scale, and referred to by volume and page. Descriptions should also be given of the style of architecture used in the Church. Old tombstones should be copied or photographed. The history of the Church bells should be given, and the Church's sacred vessels and furniture described. The speeches, addresses and sermons of the various occasions should be printed in full in an Appendix; and above all else the volume ought to be furnished with a complete Index. We would add to these directions one equally important—

the choice of a good publisher. There should be also on the part of the pastor sufficient æsthetic intelligence not to publish, as is so often the case, a history of his parish, which is little more than a book of advertisements of the local warehouses, hidden between which is the story of the progress of the Gospel of Christ.

The authentic *Register*, containing details of the Franciscan Missions in Maryland in the seventeenth century, formerly in the possession of the Bishop of Clifton, England, is now at Forest Gate Priory, London. An effort is being made to induce the Fathers there to allow them to be photographed for the REVIEW.

Father Thomas Hughes' fourth volume of the *History of the Society of Jesus in North America* is in the press (Longmans, Green & Co.), and will appear soon. We venture to assert that it will prove worthy of companionship with the volumes of Fouqueray, Duhr, Kroess, Tacchi-Venturi, Astrain, etc., which are part of the collection of the complete History of the Jesuits of the world.

Dr. Herbermann, President of the *United States Catholic Historical Society* (New York) has finished his admirably sympathetic study of the *Sulpicians in the United States* in the last volume of the *Historical Records and Studies* (Vol. VIII, June, 1915). It is regrettable that one of his chief sources of information, the *Memorial Volume of the Centenary of St. Mary's Seminary of St. Sulpice* (Baltimore, 1891), has been allowed to go all these years without a corrected list of students.

Another excellent article from the same volume which we should welcome in brochure form is that on *Mission Work Among Colored Catholics*, by Thomas F. Meehan, A. M. Warrington Dawson, Esq., in his volume *Le Nègre aux Etats-Unis*, (Paris, 1908), although praising the work of the Catholic Church for the colored population of the South, strongly believes that neither the doctrines of the Church nor her methods of conversion have given the results anticipated. Mr. Meehan's article is an evidence that a telling reply could be made to this thesis.

The article on *Evils of Trusteeism* is a disappointing one. It is true that it gives a valuable synthesis of what was already known on this stormy subject, but it does not go to the root of the trouble. That the Catholics along the Atlantic seaboard were influenced by the vestry system of the non-Catholic churches is open to question. This would postulate a condition of

affairs which is not verifiable in other respects. But where the reader may be entirely thrown off his guard is in the statement that the great majority of American Catholics who had come from Europe had lived under the *fabrique de l'église* system, whereby laymen administered the Church property. The system *fabrique de l'église* and the systems of *trustees* are not precisely the same. Moreover, in over half the cases where the "thorny crown" of Trusteeism was pressed upon the Bishop's brow it was not the children of countries where the *fabrique* existed, but the children mostly of another land, where, if anyone ruled, it was certainly the clergy. In the schisms among the German churches mentioned by Father Tracy it would be difficult to blame the origin of all the difficulties on the lay Trustees. In the schisms among the Irish churches it would be hazardous in the light of our sources to blame the lay Trustees for the evils which followed. From an entirely justifiable standpoint it could be held that the discontented lay element had leaders other than lay, who encouraged them for personal reasons. A glance at Archbishop Maréchal's letter to Propaganda (October 16, 1818), which is published in this number, written in the midst of these unpleasant dissensions, casts a new aspect upon the whole situation. The whole question must be treated from a different angle than that of presumptuous, arrogant and disobedient lay-folks in the congregations where the trouble arose. The resultant account might be a more unpleasant one than the traditional view, but it would be nearer the historic truth.

In the *Proceedings of the American Antiquarian Society* (vol. 25 (1915), pp. 128-293), Clarence S. Brigham continues his exhaustive *Bibliography of American Newspapers* (1690-1820). This list has the advantage over all previous lists, inasmuch as it not only presents an historical sketch of every newspaper printed in the United States frm 1690 to 1820, but also locates all files found in various libraries in the country. The absence of an index lessens the value of this publication.

A very neat little publication which ought to instil a love of parochial history among the members of his parish is the *Silver Jubilee Book* (1890-1915) of the Rev. John A. Nugent, O. S. A., of Bryn Mawr, Pa. Father Nugent belongs to the community at Villanova, which has been the residence of more than thirty years of that skilled historical writer, Dr. Middleton, O. S. A.

The Fathers of the Missionary Society of the Most Precious Blood celebrated in August last the Centenary of their Foundation (1815-1915). The *Souvenir* published on this occasion is excellently composed and written evidently from the historian's view-point as well as for edification. They

have avoided a blunder common to such publications, in issuing two distinct brochures—one in English, the other in German (*Zur Hundertjährigen Gedächtnisfeier der Gründung der Genossenschaft der Missionspriester vom Kostbaren Blute*), instead of giving them on alternating pages. Some heroic characters pass before the reader's eyes—Father Brunner (1795-1859), that valiant laborer in the Vineyard of the Ohio Valley (cf. *Leben und Wirken des Hoch. Franz S. Brunner.* Carthagena, Ohio, 1882); Father Homburger (1817-1875), the hero of the cholera epidemic in Ohio; Bishop Dwenger, of Fort Wayne (1837-1895), who headed the first American pilgrimage to Rome (May 11, 1874), and many others.

Dr. Paul Delannoy, the last Librarian of the University of Louvain, has published his *Conférences* given before the Collège de France in February, 1915—*L'Université de Louvain,* ouvrage illustré de 16 gravures (Paris, Picard, 1915). These lectures cover the history of the University from its foundation in 1426, down to the Separation of Belgium from Holland in 1830. The volume has a pathetic interest for those who are aware that the entire renovation of the Library, which Dr. Delannoy had carried out in 1912-13 at the cost of several thousand dollars, was done at his own personal expense.

What a change there has been in Massachusetts since that day in 1832 when the villagers of Pittsfield were thrown into excitement by the news that "two wild Irishmen" were sitting in the park beneath the historic branches of the Old Elm! The story of the years of progress which followed is well told in *Catholic Pittsfield and Berkshire,* by Katherine F. Mullaney (Pittsfield, 1897), in a little volume sent to the special Library of the American Church History Seminar of the Catholic University. Another welcome addition to the Library is the *History of the Diocese of Syracuse* (1886-1909), sent to us by the Rev. Joseph S. Tiernan, of Camden, N. Y.

A V M fraelse af illy . . . . ahr 1362—Ave, Virgo Maria, save us from evil . . . . Year 1362. These are the words on the celebrated Kensington Rune Stone found on Ohman's farm, near Kensington Station, Minnesota, on November 8, 1898. The preliminary report by the Museum Committee of the Minnesota Historical Society (*Collections of the Minnesota Historical Society,* vol. XV (1915), pp. 221-286), renders a favorable opinion of its authenticity. If subsequent examination by expert runologists prove beyond doubt the historicity of the Stone, it would be the earliest epigraphical source for the Catholic history of the United States (Cf. *The Kensington Rune Stone,* article in *Acta et Dicta,* by the Rev. Francis J. Schaefer, vol. II (1910), pp. 206-11). Other interesting contributions to

Catholic history in this volume of the *Minnesota Historical Society* are: *General James Shields* (1806-1879), pp. 711-30; Archbishop Ireland's *Address at the Unveiling of the Statue of General Shields* (October 20, 1914), pp. 731-40; and *Father Ambrose McNulty* (1868-1910). The volume shows an active co-operation between the scholars of all creeds for the study of Minnesota history.

There is an interesting sketch of the Kohlmann Confession Case in *A Page of Church History in New York*, by the Right Rev. Monsignor Lynch, D. D., LL. D., pp. 5-6 (place and date of publication lacking).

Some Old Documents, by the Rev. Paschal Robinson, O. F. M., of the editorial staff of the CATHOLIC HISTORICAL REVIEW, in *Saint Antony's Almanac* (Calicoon, N. Y., 1915), contains some interesting paleographical specimens of early Merovingian and Carolingian writing. "The difficulty of deciphering the works of such writers is not so formidable as might seem from these two extracts. Once the eye grows accustomed to the old form of lettering there is sufficient consistency in the abbreviations employed to make readable a language like the Latin, which was, for the most part, the language of literature during the Middle Ages."

The Mississippi Historical Society Review (vol. II, 1915, pp. 225-261), publishes a comprehensive view of *Historical Activities in Canada*, by Lawrence J. Burpee. There is an interesting article waiting to be written by a competent scholar, which might be called the *Indebtedness of the Catholic Church of the United States to the Church of French Canada*, and Dr. Burpee's bibliographical outline will be a good beginning for the research worker.

Brother Bernadine's scholarly paper on the *Fundamentals of the Philosophy of History*, given before the *Catholic Educational Association* at St. Paul, Minn., (June 28-July 1, 1915), has been published in the *Report* of the Proceedings of the same. It is well for Catholic scholars to have definite views on this important subject, if they are to thread their way through the maze of brilliant interpretative presentations of the colossal upheaval in Europe by those outside the faith.

"We are brought face to face in these latter days with a most impressive illustration of the tremendous power of a great moral idea, which has worked its way down through all the vicissitudes of a thousand years of historical changes, to reappear in the rôle of a newly discovered principle of contemporary progress. The spirit of the time, professedly opposed to all that savors of reverence for the Ages of Faith, has nevertheless adopted as its own, the very

principle which was embodied in the truly Christian policy of the popes and princes who, as the event proves, planned and built better than they knew. And now behold: The stricken nations of today, cowering under the fearful chastisement that has befallen them, are at last beginning to acknowledge that their long-dreamed-of hope for the advent of better days will be realized, only when all peoples are united in the bonds of lasting concord through the means which their forerunners of those Christian times employed in their grand enterprise. Never was the compelling power of a great truth better displayed than it is today, in the conviction of the world's accepted leaders that all historical events past and present are making for the consummation of that one 'clear purpose' which can be seen, faintly indeed, but with full outline, in the grasp that men have upon the truth that an ever-watchful Eye is upon the thoughts and ways of men, and that a Divine Ruler guides and directs all things according to the eternal fitness of His designs with regard to the human race. This purpose as apprehended in the present order of existence, is commonly spoken of as the conscious realization of the Fatherhood of God and the Brotherhood of man; and its concrete expression in the characteristic historical movements of our age is the actual tendency of leading thinkers to combine, and labor in combination for the moral and social regeneration of mankind."

The Miracle Missions, compiled by Vernon J. Selfridge, Esq. (Los Angeles, 1915), presents a brief history of the famous California Missions. The etchings of the different Missions are exquisitely done, copied from the Ford Collection. Certainly if any American citizen has received more renown the past year than another, it is Father Junipero Serra, "Priest of all the Missions" (1743-1784). "The Padres have gone," wrote the late Bishop Conaty, "and all that remains of the glory of many of the Missions is a ruin, but the ruins tell the noblest, sweetest story ever written."

We regret to chronicle the death of Dr. E. L. Greene, the eminent botanist, who was long connected with the Catholic University, and with the Smithsonian Institution. Dr. Greene was born in Hopkinton, R. I., in 1843, and devoted the last fifty years to systematizing the study of botany in America. He was ordained for the Episcopalian ministry, but became a Catholic in 1885. He was Professor of Botany in the University of California from 1888 to 1895, when he accepted the chair of botanical research at the Catholic University. Last April he accepted the invitation to become head of the botanical department of the University of Notre Dame. He was the author of some twenty volumes of his favorite subject. His library, one of the most select in the United States, goes to the University of Notre Dame.

Bohemian Catholic history in the United States has been enriched by certain publications in the *Collections of the State Historical Society of North Dakota* (vol. IV (1913), pp. 62-81). It is interesting to learn that many of the old customs still exist among the descendants of the early

Bohemian settlers in North Dakota. The Catholic faith has remained the predominant religion among them, and the different fraternal organizations, especially the Katolicky Delnik (Union of Catholic Workingmen) and the Zapadni Ceska Katolicka Jednota (Western Bohemian Catholic Association), accomplish much in preserving their loyalty to the faith of their motherland.

The National Committee of the St. Vincent de Paul Society met on Sunday, November 21, 1915, at the Catholic University of America. A new National Council was created which will have its headquarters hereafter in Washington. It will be in active touch with thirteen Metropolitan Councils throughout the United States. The following officers were selected: *President,* Thomas M. Mulry, New York; *Vice-Presidents,* Thos. G. Rapier, New Orleans; J. L. Hornsby, St. Louis; Richard C. Gannon, Chicago; John Rea, Philadelphia; Thos. W. Hynes, Brooklyn; James A. McMurry, Boston; *Secretary,* Edmond J. Butler, New York; *Treasurer,* Robert Biggs, Baltimore. One of the most important actions taken related to the establishment of a *National Catholic Monthly Magazine* to succeed the *St. Vincent de Paul Quarterly,* which is now completing its twentieth volume. The new monthly publication will be the official organ of the National Conference of Catholic Charities and of the St. Vincent de Paul Society. The first number will appear in January, 1917. The delegates, who came from every section of the United States, were the following: Thomas M. Mulry, New York; Richard C. Gannon, Chicago; James F. Kennedy, Chicago; John A. Graham, New Orleans; James F. Murphy, Detroit; James C. Nolan, St. Paul; Wm. D. O'Brien, Troy; James F. Wise, Boston; Thomas W. Hynes, Brooklyn; John Rea, Philadelphia; Bernard C. Kelley, Boston; Louis F. Metz, Dubuque; Michael O'Donnell, Dubuque; Charles J. Reardon, Hartford; James J. Greene, Brooklyn; Wm. H. De Lacy, Washington; Thomas K. Gallagher, Washington; Hugh D. McGrane, Brooklyn; James J. Reid, New York; John Guilfoyle, Jersey City; Michael J. Scanlan, New York; John A. Doyle, Louisville; M. P. Mooney, Cleveland; Louis Fusz, St. Louis; James A. McMurry, Boston; J. J. Spalding, Atlanta; Marquis du Mée, Philadelphia; J. L. Hornsby, St. Louis; Robert Biggs, Baltimore; Joseph W. Brooks, Baltimore; Edmond J. Butler, New York; J. J. Fitzgerald, Philadelphia. If there is one thing vital to the future growth of this National Committee, it is the preservation of all the documents, papers, reports and plans of the newly-organized National Council. All documentary materials ought to be treated with a sacred reverence for the future historian. An archivist of trained experience should be employed to begin this important work of caring for the National Council's archives and we earnestly hope that the members of the National Committee will be wide-awake in this matter.

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